

A R E V I E W
O F
DOCTOR BRAMBLE,
Late Bishop of
L O N D E N D E R R Y,
H I S
F A I R E W A R N I N G
Against the Scotes Disciplin.

By R. B. G.



Printed at DELF,

By *Michiel Stael*, dwelling at the Turf-Market 1649.

For the right Honourable the Noble and potent Lord JOHN Earle of Cassils, Lord KENNEDY, &c. one of his MAJESTIES privie counsel, and Lord Iustice generall of Scotland.

RIGHT HONORABLE.



Y long experience of your Lordships sincere zeale to the truth of God, and affection to the liberties of the Church and Kingdome of Scotland, against all enemies whomsoever; hath imboldened me to offer by your Lordships hand to the view of the publick, my following answer to a very bitter enemy of that Church and Kingdome for their adherence to the sacred truth of God and their own just liberties.

At my first sight of his Book and many dayes thereafter I had no purpose at all to medle with him: your Lordship knowes how unprovided men of my present condition must be, either with leasure, or accommodations, or a minde suitable for wryting of books. Also *Doctor Bramble* was so well knowne on the other side of the Sea, the justice of the Parliament of England and Scotland having unanimously condemned him to stand upon the highest pinnacle of infamy, among the first of the unpardonable incendiaries, and in the head of the most pernicious instruments of the late miseries in Britaine and Ireland: and the evident falshood of his calumnies were so clearly confuted long ago in printed answers to the infamous Authors whence he had borrowed them; I saw lastly the mans Spirit so extreame saucy, and his pen so wespeish and full of gall, that I judged him unworthy of any answer. But understanding his malicious boldnes to put his Book in the hand of his Majesty, of the *Prince of Orange*, and al the eminent personages of this place who can reed English; yea to send it abroad unto all the Universities of these Provinces, with very high and insinuating commendations, from the prime favourers of the Episcopall cause: hearing also the threats of that faction to put this their Excellent and unanswerable peece, both in Dutch, Frensh, and Latine; that in the whole neighbouring World the reputation of the Scotess might thereby be wounded, killed, and buried, without hope of recovery; I found it necessary, at the desire of diverse friends, to send this my review after it, hoping that all who shall be pleased to be at the paines of comparing the reply with the challenge, may be induced to pronounce him not only a rash, untimous, malicious, but also a very false accuser. This much justice doe I expect from every judicious and equitable comparer of our wrytes, upon the hazard of their censure to fall upon my side.

His invectives against us are chiefly for three things; our Discipline, our Covenant, our alleadged unkindnes to our late Sovereigne. My apology for the first is that in disciplin we maintaine no considerable conclusion, but what

The Authors reasons of his wryting.

The Prælates are unable by reason to defend Episcopacy.

is avowed by all the Reformed Churches, especially our Brethren of *Holland* and *France*, as by the approbatory suffrages of the Universities of *Leyden*, *Vrechte* and others, to the theorems whereupon our adversarie doth build his chief accusations, may appeare. If our practise had aberred from the common rule, the crookednes of the one ought not to præjudge the straightnes of the other: though what our adversary alleadgeth of these aberrations is nothing, but his owne calumnious imputations: the chiefe quarrel is our rule it selfe, which all the reformed harmoniously defend with us, to bee according to Scripture; and the Episcopall declinations, to bee beside and against the line of the word, yea Antichristian.

If our Prælates had found the humour of disputing this maine cause to stir in their veines, why did they not vent it in replies to *Didoclavius* and *Gerfome Bucerus*, who for long thirty yeares have stood unanswered? or if fresher meats had more pleased their tast, why did not their stomacks venture on *Salmasius* or *Hondels* books against Episcopacy? If verbal debates had liked them better then wryting, why had none of them the courage to accept the conference, with that incomparably most learned of all knights now living or in any bygone age *Sir Chauld Somayis*; who by a person of honour about the King, did signify his readines to prove before his Majesty, against any one or all his prælaticall divines, that their Episcopacy had no warrant at all in the word of God, or any good reason?

But our friends are much wiser then to be at the trouble and hazard of any such exercise; the artifices of the court are their old trade, they know better how to watch the seasons, and to distribute amongst themselves the howres of the Kings opportunities, when privately without contradiction they may intill in his tender mind their corrupt principles, and instruct him in his cabine, how safe it is for his conscience, and how much for his honor rather to ruine himselfe, his family and all his Kingdomes with his own hands, then to desert the holy Church, that is the Bishops and their followers; then to joine with the rebellious Covenanters, enemies to God, to his Father, to Monarchy: that the embracing of the Barbarous Irish the pardoning of all their monstrous murders, the rewarding of their expected merits with a free liberty of Popery, and accessse to all places of the highest trust, though contrary to all the Lawes which England and Ireland has knowne this hundred yeares; all this without and before any Parliament, must be very consistent, with conscience, honor and all good reason. Yea to bind up the soule of the most sweet and ingenuous of Princes, in their chaines of their slavery for ever, they have fallen upon a most rare trick, which hardly the inventions of all their prædecessors can pararel. They rest not satisfied, that for the upholding of their ambition and greed, they did harden our late Sovereigne to his very last in their Errours, and without compassion did dryve him on to his fatal præcipice; unles they make him continue after his death to cry loud every day in the cares of his Son in his later will and testament, to follow him in that same way of ruine; rather then to give over to serve the lusts of the prælaticall clergy. They have gathered together his Majesties last papers, and out of them have made a book, whereupon their best pens have

Their strongest arguments are tricks of Court.

The Bishops unlookt foot is visible in

His

Exordium.

have dropped the greatest eloquution, reason and devotion was among them, by way of essayes; as it were to frame the heart of the Son by the fingers of the dying Father to piety, wisdom, patience, and every virtue; but ever & none to let fall so much of their own ungracious dew, as may irrigat the seeds of their praelaticall Errors and Church interest; so farre as to charge him to persevere in the maintainance of Episcopall government upon all hazards, without the change of any thing except a little p. 278. and to assure that all Covenanters are of a faction engaged into a Religious rebellion, who may never be trusted till they have repented of their Covenant; and that till then never lesse loyalty justice or humanity may be expected from any, then from them; that if hee stand in need of them hee is undone, for they will devour him as the Serpent does the dove.

These and the like pernicious maximes framed by an Episcopall hand, of purpose to separat for ever the King from all his covenanted subjects, how farr they were from the heart, language and wrytings of our late Sovereigne, all who were acquainted with his carriage and most intimer affections at New-Castle, in the Isle of Wight and thereafter, can testify, But it is reason when the Prælates doe frame an image of a King that they should have liberty to placetheir owne image in its forheade, as the statuary of old did his, in the *Boss of Pallas* targe, with such artifice that all her worshipers were necessitat to worship him and that no hand was able to destroy the one without the dissolution and breaking in peeces of the other; yet our Prælates would know, that in this age there be many excellent Engyneers, whose witty practicks transcend the most skilfull experiments of our Auncestors: and whatever may be the ignorance or weaknes of men, wee trust the breath of our Lords mouth will not faile to blow out the Bishop from the Kings armes, without any detriment at all to royalty, Allwayes the wicked and impious cunning of these craftsmen is much to be blamed who dare be bold to insert and engrave themselves so deeply in the images of the Gods as the one cannot be intended to be picked out of the other more then the Aple from the eye, unless the subsistence of both be put in hazard.

The other matter of his rayling against us is the solemne league and covenant; when this nimble and quick enough Doctor comes assisted with all the reasons the whole University of *Oxford* can afford him, to demonstrat it as he professes in his last Chapter, to be wicked, false, void, and what not; wee find his most demonstrative proofes to be so poor and silly that they inferre nothing of his conclusion. To this day no man has shewed any error in the mater of that covenant; as for our framing and taking of it, our adversaries drave us thereunto, with a great deale of necessity; and now being in it, neither their fraud nor force may bring us from it againe, for we feare the oath of God. After much deliberation we found that covenant the soveraigne meanes to joyne and keep together the whole orthodox party in the three Kingdomes, for the defence of their Religion and Liberties which a popish, praelaticall and malignant faction with all their might were overturning who still to this day are going on in the same designe, without any visible change, in the most of their former principles. And why should any

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who loves the King hate this covenant, which is the straytest by the world can devise, to knit all to him and his posterity, if so be his *Majestie* might be pleased to enter therein; but by all meanes such a mischief must be averred, for so the roote of Episcopacy would quickly wither without any hope of repullulation; an evill farr greater in the thoughts of them who now mannage the conscience of the Court the extirpation of Monarchy the everion of all the three Kingdomes or any other earthly misery.

The Bishops are most justly cast out of England.

As for the third subject of the Warners fury against us, our unkindnes to the late King, if any truth were in this false challenge, no other creature on earth could be supposed the true cause thereof, but our unhappy praelats: all our grievances both of Church and State, first and last, came principally from them: had they never been authors of any more mischief, then what they occasioned to our late Sovereigne, his person, family and Dominions this last dozn of yeares, there is abundant reason of burying that their præter and Antiscripturall order in the grave of perpetuall infamy. But the truth is, beside more auncient quarrels, since the dayes of our fathers the Albigenes, this limb of Antichrist has ever been witness against; Wickleif, Huss, and their followers were zealous in this charge, till Luther and his disciples got it flung out of all the reformed world, except England; where the violence of the ill advised princes did keep it up for the perpetuall trouble of that land, till now at last it hath well neare kicked downe to the ground there, both Church and Kingdome. As for the point in hand we deny all unkindnes to our King whereof any reasonable complaint can be framed against us. Our first contests stand justified this day by King and Parliament in both Kingdomes. When his *Majestie* was so ill advised as to bring downe upon our borders an English army for to punish our refusing of a world of novations in our Religion contrary to the lawes of God and of our country, what could our land doe lesse then lie downe in their armes upon Dunce law for their just and necessary defence? when it was in their power with ease to haue dissipat the opposit army, they shew themselves most ready upon very easy conditions to goe home in peace, and gladly would have rested there, had not the furious Bishops moved his *Majestie* without all provocation, to breake that first peace and make for a second invasion of Scotland, only to second their unreasonable rage: was it not then necessary for the Scots to arme againe? when they had defeate the Episcopall Army and taken Newcastle though they found nothing considerable to stand in their way to London, yet they were content to lie still in *Northumberland*, and upon very meane tearnes to returne the second time in peace. For all this the praelats could not give it over, but raised a new Army and filled England with fire and sword, yea well neere subdued the Parliament and their followers and did almost accomplish their first designs upon the whole Isle. The Scots then with most earnest and pitifull entreaties were called upon by their Brethren of England for helpe, where unwilling that their brethren should perish in their sight and a bridge should be made over their carcasses for a third warre upon Scotland, when after long tryall they had found all their intercessions with the King for a moderat and reasonable accommodation slighted

The Scots were never injurious to their King.

sighted and rejected they suffered themselves to be perswaded to enter in covenant with their oppressed and fainting brethren, for the mantainance of the common cause of Religion and liberty, but with expresse Articles for the preservation of royalty in all its just rights in his *Majestie* and his posterity; what unkindnes was heer in the Scots to their King?

When by Gods blessing on the Scoters helpe the opposit faction was fully subdued, his *Majestie* left *Oxford* with a purpose for *London*, but by the severity of the ordinances against his receivers, he diverted towards *Linn*, to ship for *Holland* or *France*; where by the way fearing a discovery and surprise, he was necessitate to cast himselfe upon the Scoters army at *New-mark*; upon his promise to give satisfaction to the propositions of both Kingdomes, he was received there and to *New-castle*: here his old oathes to adhere unto Episcopacy hindred him to give the expected satisfaction. At that time the prime leaders of the English army were seeking with all earnestnes occasion to fall upon the Scots, much out of heart and reputation by *James Grahams* and his *Irishes* incursions, most unhappy for the Kings affaires: Scotland at that time was so full of divisions that if the King had gone thither they were in an evident hazard of a present war both within among themselves, and without from England: our friends in the English Parliament whom we did, and had reason to trust, assured us that our taking the King with us to Scotland, was the keeping of the Sectarian Army on foot, for the wracke of the King, of Scotland, of the Presbyterian party in England; as the sending of his *Majestie* to one of his houses neer London, upon the faith of the Parliament of England, was the only way to get the Sectaryes disarmed, the King and the people settled in a peace, upon such tearmes as should be satisfactory both to the King and the Scots and all the wel-affected in England. This being the true case was it any, either unjustice, unkindnes or imprudence in the Scots to leave the King with his Parliament of England? was this a selling of him to his enemies? the monyes the Scots received at their departure out of England had no relation at all to the King, they were scarce the sixth parte of the arreares due to them for bygon service; they were but the one halfe of the sume capitulat for, not only without any reference to the King, but by an act of the English Parliament excluding expressely from that Treaty of the armies departure all consideration of the disposall of the Kings person. The unexpected evils that followed in the Armies rebellion, in their seasing on London, destroying the Parliament, murdering the King, no mortall eye could have forseen. The Scots were ever ready to the utmost of their power to have prevented all these mischiefes with the hazard of what was dearest to them; notwithstanding of all the hard measure they had often received both from the King and the most of their friends in England. That they did not in time and unanimously stir to purpose for these ends they are to answer it to God, who were the true Authors; the innocency of the Church is cleered in the following treatise. Among the many causes of these miseries the prime fountaine was the venome of Episcopall principles which some serpents constantly did infuse by their speeches and letters in the eares and heart of the King to keep him of from giving that satisfaction to

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The reason
of the dedi-
cation.

I account it an advantage to have your Lordship my judge in what heere and in my following treatise, I spake of Religion, the liberties of our country and the Royall Family: I know non fitter then your Lordship, both to discern and decerne in all these matters. Me thinks I may say it without flattery (which I never much loved either in my selfe or others) that among all our Nobles for constancy in a zealous profession, for exemplary practise in publick and privat duties; the mercy of God has given to your Lordship a reputation second to none. And for a rigid adherence to the Rights and Priviledges of your Country, according to that auncient disposition of your most Noble Family, noted in our Historians, especially that Prince of them *Georg Buchanan*, the Tutor of your *Grand-Father*, I know none in our Land who will pretend to goe before you, and for the affairs of the King, your interest of blood in the Royall Family is so well known, that it would be a strange impudency in me, if in your audtence I durst be bold wittingly to give sinistrous information. Praying to God that what in the candid ingenuiry & true zeale of my spirit, I present under your Lordships patrociny unto the eye of the World, for the vindication of my mother Church and Country, from the Sicophantick acculations of a Stigmatifed incendiary may produce the intended effects,

I rest your

Hague this $\frac{28 \text{ May}}{7 \text{ Junie.}}$

*Lordships in all Christian
duety,*

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R. B. G.

C H A P. I.

The pralaticall faction continue resolute , that the King and all his people shall perish , rather then the pralats, be not restored to their former places of power , for to set up Popery, Profanitie , and Tirranny , in all the three Kingdomes.



While the Comissioners of the Church and Kingdome of Scotland , were on their way to make their first addresses to his Majesty , for to condole his most lamentable afflictions , and to make offer of their best affections and services for his comfort , in this time of his great distresse ; it was the wisdom and charity of the praelaticall party , to send out *Doctor Bramble* , to meet them with his Faire Warning. For what else ? but to discourage them in the very entry from tendering their propositions , and before ever they were heard , to stop his Majesties eares with grievous præjudice , against all that possibly they could speake ; though the world sees that the only apparent fountaine of hope upon earth , for recovery of the wofully confounded affaires of the King , is in the hands of that Anti-praelaticall nation : but it is the hope of these who love the welfare of the King and his people , of the Churches and Kingdomes of Britain , that the hand of God , which hath broken all the former devices of the Prælates , shall crush this their engine also.

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so much as pretend to state a question, nor in his whole book to bring against any maine position of his opposites, either Scripture, father or reason, nor so much as assay to answer any one of their arguments against Episcopacy; onely hee culls out some of their by-tenets, belonging little or nothing to the maine questions, and from them takes occasion to gather together in a heape all the calumnies which of old, or of late their knowne enemies out of the forge of their malice and fraud, did obtrude on the credulity of simple people: also some detorted passages from the bookes of their friends, to bring the way of that Church in detestation without any just reason.

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These practises in our warner, are the less pardonable, that though he knowes the chiefe of his allegations, to bee but borrowed from his late much beloved Comerads Master Corbet in his *Lyfimachus Nicanor*, and Master Maxewell in his *Issachars Burden*, yet he was neither deterred by the strange punishments, which God from heaven inflicted visibly on both these calumniatores of their mother Church, nor was pleased in his repeating of their calumnious arguments, to releeve any of them from the exceptions under the which they stand publickly confuted, I suppose to his own distinct knowledge, I know certainly, to the open view of thousands in Scotland, England and Ireland; but it makes for the warners designe to dissemble here in Holland, that ever he heard of such books as *Lyfimachus Nicanor*, and *Issachars Burden*, much lesse of *Master Baylies answer to both*, printed some yeares agoe at London, Edinburgh and Amsterdam, without a rejoinder from any of that faction to this day.

The con-
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How ever let our warner be heard. In the very first page of his first chapter, wee may tast the sweetnes of his meek Spirit: at the verie entrie, he concludeth but without any pretence

pretence to an argument there or else where , *the discipline of the Church of Scotland to be their owne invention, whereon they dote, the Diana , which themselves have canonized, their own dreams, the counterfeyt image which they faine hath fallen down from Iupiter, which they so much adore, the very quintessence of refined popery, not only most injurious to the civill Magistrat , most oppressive to the subject , most pernicious to both ; but also inconsistent with all formes of civill government , destructive to all sorts of Policy , a rack to the conscience, the heaviest pressure that can fall on a people.* So much truth and sobernes doth the warner breath out in his very first page.

Though he had no regard at all to the cleare passages of Holy Scripture , whereupon the Scotese doe build their Anti-Episcopall tenets ; nor any reverence to the harmony of the reformed Churches , which unanimously joyne with the Scotese in the maine of their discipline, especially in that which the Doctor hates most therein , the rejection of Episcopacy: yet me thinks some little respect might have appeared in the man to the authority of the Magistrat , and civil Lawes , which are much more ingeminated by this worthy divine over all his book , then the holy Scriptures.

Can hee so soon forget that the whole discipline of the Church of Scotland , as it is there taught and practised , is established by acts of Parliament , and hath all the strength which the King and State can give to a civil Law ? the warner may wel be grieved , but hardly can he be ignorant, that the Kings Majestie this day does not at all question the justice of these sanctions: what ever therefore be the Doctors thoughts , yet so long as hee pretends to keep upon his face the maske of loyalty , he must be content to eat his former words , yea, to burne his whole book: otherwise hee layes, against his own professions , a slander upon the King , and

The warner stricks at the Scotese discipline through the Kings sides.

His Royal Father, of great ignorance, or huge injustice, the one having established, the other offering to establish by their civill lawes, a Church discipline for the whole nation of Scotland, which truly is the quintessence of Popery, pernicious and destructive to all formes of civill government, and the heaviest pressure that can fall on a people.

In the
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hee stum-
bles on the
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science.

All the cause of this choler which the warner is pleased to speake out; is the attempt of the Scotese, to obtrude their discipline upon the King, contrary to the dictats of his own conscience, and to compell forraigne Churches to embrace the same. Ans. Is it not presumption in our warner, so soone to tell the world in print what are the dictats of the Kings conscience, as yet he is not his Majesties confessor, and if the Clerk of the Closet had whispered some what in his eare, what he heard in secret, hee ought not to have proclaimed it without a warrant; but we doe altogether mistrust his reports of the Kings conscience: for who will beleieve him, that a knowing and a just King will ever be content, to command and impose on a whole Nation by his Lawes, a discipline contrary to the dictats of his owne conscience. This great stumble upon the Kings conscience in the first page, must be an ominous cespitation on the threshold.

The Scots
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The other imputation had no just ground: the Scotese did never medle, to impose any thing upon forraigne Churches, there is question of none, but the English; and the Scotese were never so presumptuous, as to impose any thing of theirs upon that Church. It was the assembly of divines at Westminster, convocat by the King and Parliament of England, which after long deliberation, and much debate, unanimously concluded the Presbiterian discipline in all the parts thereof, to be agreeable to the word of God: it was the two Houses of the Parliament of England without a contrary voice, who did ordaine the abolition of Episcopacy, and the

the setting up of Presbyteryes and Synods in England and Ireland. Can heere the Scotese be said to compell the English to dance after their pype, when their own assembly of divines begins the song, when the Lords and Commons assembled in the Parliament of England concur without a discording opinion, when the King himselfe for perfecting the harmony offers, to adde his voice for three whole yeares together?

In the remainder of the chapter the warner layes upon the Scotese three other crimes: first, That they count it Erastianisme to put the governement of the Church in the hand of the Magistrat. Answ. The Doctors knowledge is greater then to bee ignorant, that all these goe under the name of Erastians, who walking in Erastus ways of flattering the Magistrat, to the prejudice of the just rights of the Church, run yet out much beyond Erastus personall tenets; I doubt if that man went so far as the Doctor heere and else where, to make all Ecclesiasticall jurisdiction, but a part of the Magistrats civill power, which for its execution, the supreme Governours of any state may derive out of the fountaine of their supremacy to what ever hands civill or Ecclesiastick themselves think fit to commit it. Let the Doctor adde to this much knowledge, but a little ingenuity, and he shall confesse that his Brethren the Later Bishops, who claime Episcopacy by divine right, are all as much against this Erastian Cæsaro-papisme, as any Presbiterian in Scotland. The elder Bishops indeed of England and all the Lawes there for Episcopacy seeme to be point blank according to the Erastian errors: for they make the crowne and royall supremacy the originall, root and fountaine whence all the discipline of the Church doth flow: as before the days of Henry the eight it did out of the Popes head-ship of the Church under Christ. How ever let the Doctor ingenuously

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the Pres-
bytery.

speake out his sence, and I am deceived, if he shall not acknowledge, that how grosse an Eraſtian ſo ever himſelfe and the elder Biſhops of England might have been, yet that long agoe, the moſt of his prælatiſcal friends have become as much oppoſit to Eraſtianiſme, as the moſt rigid of the Preſbiterians.

The Sco-
tes firſt
and grea-
teſt crime
is irrecon-
ciliablenes
with
Rome.

The other crime he layes to the charge of the Sco-tes is, that they admit no latitude in Religion, but will have every opinion a fundamentall article of faith, and are averſe from the reconciliation of the Proteſtant Churches: Anf. If the warner had found it reaſonable to vent a little more of his true ſence in this point, he had charged this great crime far more home upon the heade of the Sco-tes: for indeed though they were ever far from denying the true degrees of importance which doe cleerly appeare among the multitude of Chriſtian truths, yet the great quarrell heer of the warner and his freinds againſt them, is that they ſpoiled the Can-terburian deſigne of reconcealing the Proteſtant Churches not among themſelves, but with the Church of Rome. When theſe good men were with all earneſtnes proclaiming the greateſt controverſies of Papiſts and Proteſtants, to be upon no fundamentalls but only diſputable opinions, wherein beleefe on either ſide was ſafe enough, and when they found that the Papiſts did ſtand punctually to the Tenets of the Church of Rome, and were obſtinately unwilling to come over to England, their great labour was that the Engliſh and the reſt of the Proteſtants, caſting aſide their needleſſe beleefe of problematick truths, in piety, charity and zeale, to make up the breach and take away the ſiſme, ſhould be at all the paines to make the journey to Rome. While this deſigne is far advanced and furiously driven on in all the three Kingdomes, and by none more in Yreland then the Biſhop of Derry, behold the rude and plaine blewcapes ſtep in to
the

the play and marre all the game: by no arte, by no terrour can these be gotten alongs to such a reconciliation. This was the first and greatest crime of the Scotese, which the Doctor here glances at, but is so wyse and modest a man as not to bring it above board.

The last charge of the chapter is, that the Scotese keep not still that respect to the Bishops of England, which they were wont of old in the beginning of Queen Elizabeths reigne. The Scotese were ever anti episcopall.
 Ans. In that letter cited by the warner from the generall assembly of Scotland. 1566. Sess. 3. there is no word of approbation to the office of Episcopacy: they speake to the Bishops of England in no other quality or relation, but as Ministers of the word, the highest stile they give them is, reverend Pastors and Brethren; the tenour of the whole Epistle is a grave and brotherly admonition to beware of that fatall concomitant of the most moderat Episcopacy, the troubling of the best and most zealous servants of Christ for idle & fruitles Ceremonies. How great a reverence the Church of Scotland at that time carried to prælacy, may be seen in their supplication to the secret counsell of Scotland, in that same assembly the very day and Session wherein they write the letter in hand to the Bishops of England. The Arch-Bishop of S. Andrews being then usurping jurisdiction over the ministry by some warrant from the state, the Assembly was grieved, not only with the popery of that Bishop, but with his *auncient jurisdiction*, which in all Bishops, Popish and protestant, is one and the same: That jurisdiction was the only matter of their present complaint; and in relation thereto they assure the counsel in distinct tearmes, that *they would never be more subject unto that usurped tyranny thē they would be to the devill himselfe*: So reverend an opinion had the Church of Scotland at that time of Episcopall jurisdiction.

But suppose that some fourscore yeares agoe, the Scotese
 before

The Præ- before they had tasted the fruits of Protestant Bishops , had
lates lately judged them tolerable in England, yet since that time by the
were found in the act long tract of mischiefs, which constantly has accompanied
of intro- the order of prælacy, they have been put upon a more ac-
ducingPo- curat inspection of its nature, and have found it not only a
pery, in- needles, but a noxious and poysonous weed, necessary to
to the be plucked up by the root, and cast over the hedge. Beside
Church, al its former malefices, it hath been deprehēded of late in the
and Tiran- ny into the very act of everting the foundations, both of Religion and
Kingdom. governement, of bringing in Popery and Tiranny, in the
Churches and States of all the three Kingdomes, (*Canter-
burian self conviction cap. 1.*)

And for these crimes, it was condemned, killed, and
buried in Scotland, by the unanimous consent of King,
Church and Kingdom: when England thereafter both in
their Assembly and Parliament, without a discording voice
had found it necessary, to root out that unhappy plant, as
long agoe with great wisdom, it had been cast out of all
the rest of the reformed Churches, had not the Scotese all
the reason in the World, to applaud such pious just and ne-
cessary resolutions of their English Brethren, though the
warner should call it the greatest crime?

C H A P. I I.

No con-
troverſie
in Scotland
betwixt
the King
and the
Church, a-
bout the
convoca-
ting of Sy-
nods.

*The Presbiterians assert positively, the Magistrats right to con-
vocat Synods, to confirme their acts, to reforme the Chur-
ches within their dominions.*

I N the second Chapter the warner charges the Scotese pres-
bytery, with the overthrowing the Magistrats right in
convoca-

convocating of Synods. When he comes to prove this, he forgets his challenge: and digresses from it to the Magistrates power of choyfing elders and making Ecclesiastick lawes, avowing that these things are done in Scotland by Ecclesiastick persons alone, without consent of the king or his counsel. Ans. It seemes our Warner is very ignorant of the way of the Scotese discipline, the ordinary and set meetings of all assemblies both nationall and provincionall since the first reformation are determined by acts of Parliament, with the Kings consent, so betwixt the King and the Church of Scotland, there is no question for the convocating of ordinary assemblies, for extraordinary, no man in Scotland did ever controvert the Kings power to call them when and where he pleased: as for the inhærent power of the Church to meet for discipline, aswell as for worship, the Warner fals on it heereafter, we must therefore passe it in this place.

What hee meanes to speake of the Kings power in choyfing elders or making Ecclesiastick Lawes, himselfe knowes: his Majestie in Scotland did never require any such privilege, as the election of elders, or Commissioners to Parliament, or members of any incorporation, civill or Ecclesiastick, where the Lawes did not expressely provide the nomination to be in the crowne. The making of Ecclesiastick Lawes in England, aswell as in Scotland, was ever with the Kings good contentment, referred to Ecclesiastick assemblies: but the Warner seemes to be in the mind of these his companions, who put the power of preaching, of administering the Sacraments and discipline in the supream Magistrate alone, and derives it out of him as the head of the Church to what members he thinks expedient to communicate it: also that the legislative power aswell in Ecclesiastick as civill affairs, is the property of the King alone. That the Parliaments and generall assemblies are but his arbitrary

The war-
ners Eras-
tian and
Tirannick
principles,
hated by
the King.

The Prælates lately were found in the act of introducing Popery, into the Church, and Tyranny into the Kingdom. before they had tasted the fruits of Protestant Bishops, had judged them tolerable in England, yet since that time by the long tract of mischiefs, which constantly has accompanied the order of prælacy, they have been put upon a more accurate inspection of its nature, and have found it not only a needles, but a noxious and poysonous weed, necessary to be plucked up by the root, and cast over the hedge. Beside all its former malefices, it hath been deprehended of late in the very act of everting the foundations, both of Religion and government, of bringing in Popery and Tyranny, in the Churches and States of all the three Kingdomes, (*Canterburian self conviction cap. 1.*)

And for these crimes, it was condemned, killed, and buried in Scotland, by the unanimous consent of King, Church and Kingdom: when England thereafter both in their Assembly and Parliament, without a discording voice had found it necessary, to root out that unhappy plant, as long agoe with great wisdom, it had been cast out of all the rest of the reformed Churches, had not the Scotese all the reason in the World, to applaud such pious just and necessary resolutions of their English Brethren, though the warner should call it the greatest crime?

C H A P. I I.

No controversy in Scotland betwixt the King and the Church, about the convocation of Synods.

The Presbyterians assert positively, the Magistrats right to convocat Synods, to confirme their acts, to reforme the Churches within their dominions.

IN the second Chapter the warner charges the Scotese presbytery, with the overthrowing the Magistrats right in convoca-

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The war-
ners Eras-
tian and
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counfels, the one for matters of the ſtate, the other for matters of the Church, with whom or without whom hee makes acts of Parliament and Church cannons, according to his good pleaſure, that all the offices of the Kingdome, both of Church and State are from him, as he gives a Commiſſion to whom he will to be a ſheriffe or juſtice of peace, ſo he ſends out whom he pleaſeth to preach & celebrate Sacraments by virtue of his regal miſſion. The Warner and his Eraſtian friends may well extend the royall ſupremacy to this largenes, but no King of Scotland was ever willing to accept of ſuch a power though by erroneous flaterers, ſometimes obtruded upon him, (*ſee Canterburian ſelf conviction. cap. ult.*)

The War-
ners igno-
rant and
faſſe re-
port of the
Scotes
procee-
dings.

The Warner will not leave this matter in generall, he diſcends to inſtance a number of particular incroachments of the Scots Presbiters upon the royall authority: wee muſt diſpence in all his diſcourſe with a ſmall peckadillo in reaſoning, hee muſt bee permitted to lay all the faults of the Presbiterians in Scotland upon the back of the Presbitery it ſelfe, as if the faylings of officers were naturall to, and inſeparable from their office: miſ-kenning this little mote of un-conſequentiall argumenting, we will goe through his particular charges, the firſt is, that King James anno 1579, required the generall aſſembly, to make no alteration in the Church-Policy, till the next Parliament, but they contemning their Kings command, determined poſitively all their diſcipline without delay, and queſtioned the Arch-Biſhop of Saint Andrews for voting in Parliament according to the undoubted Lawes of the Land, yea twenty Presbiters did hold the generall aſſembly at Aberdeen after it was diſcharged by the King. Anſ. The Warner poſſibly may know, yet certainly he doth not care what he writes in theſe things to which hee is a meere ſtran-
ger:

ger: the authentick registers of the Church of Scotland convinces him heire of falshood. His Majestie did write from Stirling to the generall assembly at Edinburgh 1579, that they should cease from concluding any thing in the discipline of the Church, during the time of his minority; upon this desire the assembly did abstaine from all conclusions, only they named a committee to goe to Striveling for conference which his Majestie upon that subject. What followeth thereupon? I. Immediately a Parliament is called in October 1579, and in the first act declares and grantes jurisdiction unto the Kirk, whilk consistes in the true preaching of the word of Jesus Christ, correction of maners, and administration of the true Sacraments, and declares that there is no other face of Kirk, nor other face of Religion then is presently by the favour of God established within this realme, and that there be no other jurisdiction Ecclesiastical acknowledged within this realme then that whilk is, and shalbe within the samen Kirk, or that which flowes therfra, concerning the premisses. II. In Aprile 1580. Proclamation was made *ex deliberatione Dominorum Consilii* in name of the King, charging all Superintendentes and Commissioners and Ministers serving at Kirkes. To note the names of all the subjectes alswel men as women suspected to be Papistes or ----- and to admonish them ----- to give Confession of their faith according to the Forme approved by the Parliament, and to submitte unto the discipline of the true Kirk within a reasonable space -----: and if they faile ----- that the Superintendents or Commissioners presente a role or catalogue of their names unto the King and Lords of Secret Counsell whereby they shalbe for the time, between and the 15 day of Iulie nixt to come, to the end that the actes of Parliament made against such persones may be execute. III. The shorte Confession wes drawn up at the Kings

Bishops
were abo-
lished and
Presbyte-
ries set up
in Scot-
land with
King
James
consent.

command, which was first subscribed by his royall hand, and an act of Secret Counsell commanding all subjectes to subscribe the same; as is to be seen by the Act printed with the Confession, wherein Hierarchie is abjured, that is (as hath been since declared by Nationall assemblies and Parliaments both called and held by the King) episcopacie is abjured. IV. In the assemblies 1580 and 1581 that Confession of faith and the second book of discipline (after debating many præceding years) were approved (except one chapter *de diaconatu*) by the Assemblée, the Kings Commissioner being alwayes presente, nor finde we any thing opposed then by him: yea then at his Majesties speciall direction about fifty classical Presbyteries were set up over all Scotland which remaine unto this day, Was there heer any contempt of the royall authority?

About that time some noble men had gote the revenues of the Bissnop-rickes for their private use; and because they could not enjoy them by any legal right, therefore for eluding the Law, they did effectuate that some Ministers should have the title of this or that Bishopricke; and the revenues were gathered in the name of this titulare or tulchan Bishop, albeit hee had but little part: e. g. Robert Montgomerie Minister at Sterline was called Arch-Bishop of Glasgowe: and so it can bee instanced in other Bishop-rickes and abba-cies. Now this kind of prælats pretended no right to any part of the Episcopall office, either in ordination or jurisdiction: when some of these men began to creep in to vote for the Church in Parliament, without any Law of the State, without any commission from the Church, the generall assembly discharged them, being Ministers, to practise any more such illegall insolencies, with this ordinance of the Church, after a little debate, King James at that time did shew his good satisfaction.

But

But the Warner heere jumps over nolesse then twenty seven years time from the assembly at Edinburgh 1579, to that at Aberdeen 1605, then was King James by the English Bishops perswasion resolved to put down the generall assemblies of Scotland, contrary to the Lawes and constant practise of that Church, from the first reformation to that day. The act of Parliament did bear that once at least a yeare the assembly should meet, and after their busines was ended they should name time & place for the next assembly. When they had met in the yeare 1602, they were moved to adjourne without doing any thing for two whole yeares to 1604, when then they were conveened at the time and place agreed to by his Majestie, they were content upon his Majesties desire without doing any thing againe to adjourne to the next yeare 1605, at Aberdeen, when that dyet came his Majesties Commissioner offered them a Letter: To the end they might be an Assembly and so in a Capacity to receive his Majesties Letter, with the Commissioners good pleasure they sate downe, they named their Moderator and Clark they received and read the Kings letter commanding them to rise, which they obeyed without any farther action at all but naming a dyet for the next meeting according to the Lawes and constant practise of Scotland, hereupon by the pernicious counsel of Arch-Bishop Banckroft at London, the King was stirred up to bring fore trouble upon a number of gracious Ministers. This is the whole matter which to the Warner heir is so tragick an insolence, that never any Parliament durst attempt the like. See more of this in the Historicall vindication.

The innocency of the much maligned assembly of Aberdeen.

Christmas and other superstitious festivals abolished in Scotland, both by Church and State.

The next instance of our Presbiteryes usurpation upon the Magistrat is their abolition, (before any statute of Parliament thereupon) of the Church festivals in their first book of discipline. Ans. Consider the grievousnesse of this crime, in the

the intervall of Parliaments, the great counsel of Scotland in the minority of the Prince entrusted by Parliament to rule the Kingdome, did charge the Church to give them in wryte their judgement about matters Ecclesiasticall : in obedience to this charge the Church did present the counsel with a wryte named since the first book of disciplin : which the Lords of counsel did approve, subscribe and ratify by an Act of State: a part of the first head in that wryte was that Christmas, Epiphany, purification, and other fond feasts of the virgin Mary, as not warranted by the holy Scriptures, should bee laid aside. Was it any encroachment upon the Magistrate for the Church to give this advice to the privy counsell when earnestly they did crave it? the people of Scotland ever since have shewed their ready obedience to that direction of the Church founded upon Scripture, and backed from the beginning with an injunction of the state.

The
friends of
Episcopacy
thrive
not in
Scotland.

His third instance of the Church of Scotlands usurpation upon the Magistrate is, their abolition of Episcopacy in the assembly 1580, when the Law made it treason to impugne the authority of Bishops, being the third estate of the Kingdome. Ans. The Warner seemes to have no more knowledge of the affairs of Scotland, then of Japan or Utopia, the Law hee speakes of was not in being some yeares after 1580, how ever all the generall assemblies of Scotland are authorised by act of Parliament, to determine finally without an appeal in all Ecclesiastick affaires: in the named assembly Landie the Kings Commissioner did sit and consent in his Majesties name to that act of abolition, as in the next assembly 1581, the Kings Commissioner Caprinton did erect in his Majesties name the Presbiteryes in all the Land; it is true, three yeares thereafter a wicked Courtier Captaine James Stuart, in a shadow of a cloffe and not summoned Parliament, did procure an act to abolish Presbiteries and erect

erect Bishops, but for this and all the rest of his crimes that evill man was quickly rewarded by God before the world, in a terrible destruction: these acts of his Parliament the very next yeare were disclaimed by the King, the Bishops were put downe, and the Presbitry was set up again, and never more removed to this day.

The Warners digression to the perpetuity of Bishops in Scotland, to the acts of the Church and State for their restitution, is but to shew his ignorance in the Scotese story: what ever be the Episcopall boastings of other Nations, yet it is evident that from the first entrance of Christian Religion into Scotland, Presbiters alone without Bishops for some hundred yeares did governe that Church: and after the reformation their was no Bishop in that Land, but in tittle and benefice till the yeare 1610; when Bancroft did consecrate three Scotese Ministers, all of them men of evill report, whom that violent Commissioner the Earle of Dunbar in the corrupt and null assembly of Glasgowe, got authorised in some part of a Bishops office; which part only and no more was ratified in a posterior Parliament. Superintendents are nowhere the same with Bishops much lesse in Scotland where for a time only till the Churches were planted, they were used as ambulatory Commissioners, and visitors to preach the word, and administer the Sacraments for the supply of vacant and unsetled congregations.

The fourth instance is the Churches obtruding the second book of discipline, without the ratification of the State. Ans. For the Ecclesiastick enjoining of a generall assemblies decrees a particular ratification of Parliament is unnecessary; generall acts of Parliament commanding obedience to the acts of the Church, are a sufficient warrant from the State, beside, that second book of discipline was much debated with the King, and at last in the generall assembly 1590, his consent

The second book of discipline why not ratified in Parliament.

sent was obtained unto it: for in that assembly where unanimously the subscription of the second book of discipline by all the ministers of the Kingdome was decreed, his Majestie some time in person and alwayes by the chancelor his Commissioner was present, and in the act for subscription Sess. 10. Augusti 8. it is expressly said that not only all the Ministers but also all the Commissioners present did consent, among which Commissioners the chancelor, his Majesties Commissioner was chief. But neither the King nor the Church could get it to passe the Parliament in regard of the opposition, which some States-men did make unto these parts thereof, which touched on their owne interest of unjust advantage, this was the only stick.

The Warners hypocrisy, calling that a crime, which himselfe counts a virtue.

The next instance of the Churches encroachment is their usurpation of all the old rents of the clergy, as the Churches patrimony, and their decerning in an assembly that nothing in the next Parliament should passe before the Church were fully restored to her rents. Ans. Consider heere the Warners hypocrisie and injustice, he challenges the Presbyterians for that which no praelate in the world did ever esteeme a fault, a meer declaration of their judgement that the Church had a just right to such rents, as by law and long possession were theirs, and not taken away from them by any lawfull meanes. What if heere they had gone on with the most of the praelaticall party to advance that right to a *jus divinum*? what if they had put themselves by a command from Court, into the possession of that right, without a proceffe, as diverse of the Warners friends were begun lately to doe in all the three Kingdomes? but all that he can here challenge the Scores for, is a meere declaration of their simple right, with a supplication to the Regent his grace, that hee would indeavour in the next Parliament, to procure a ninth part of the Churches patrimony, for the mantainance
of

of the ministry, and the poore of the country: for all the rent that the Churches then could obtaine or did petition, was but a third of the thirds of the benefices or tithes. That ever any assembly in Scotland did make any other addresse to the Parliament for stipends then by way of humble supplication, it is a great untruth.

The last instance is, the erecting of Presbyteries through all the Kingdome, by an act of the Church alone. Ans. I have shewne already the untruth of this alleadgeance; the prooffe heere brought for it, is grounded only upon an ambiguous word which the Warners ignorance in the Scottish disciplin and Presbitery (though the maine subject of his booke) permits him not to understand. The Presbyteries were set up by the King after the assembly 1580, but the second booke of discipline of which alone the citation speaks, how ever enjoind by many assemblies, yet it could never be gotten ratified in any Parliament, only because of these parts of it which did speake for the patrimony of the Church, and oppugne the right of patronages.

How well the Warner hath proven the Presbyterian practices to be injurious to the Magistrate we have considered, possibly he will bee more happy in his next undertaking, in his demonstrations that their doctrinall principles doe trample on the Magistrats supremacy and Lawes; their first principle hee takes out of the second book of disciplin. Cap. 7. That no Magistrat nor any but Ecclesiastick persons may vote in Synods. Ans. Though I find nothing of this in the place cited, yet there is nothing in it that crosseth either the Laws or the Kings supremacy: for according to the acts of Parliament of Scotland both old and late and the constant practise of that Church, the only members of Presbyteries are Ministers and ruling elders. Is it the Warners minde to vent here his super-Eraastianisme, that all Ecclesiastick

The Warner a grosse Eraastian.

stick assemblies Classicall, Provinciall, nationall are but the arbitrary Courts of the Magistrat for to advise him in the execution of his inhærent power about matters Ecclesiasticall; and for this cause, that it is in his arbitrement to give a decisive voyce in all Church assemblies, to whom and how many so ever hee will? Though this may bee the Warners minde, as it hath been some of his friends, yet the most of the prælatie party will not maintaine him heerein. However, such principles are contrary to the Lawes of Scotland, to the professions also and practises of all the Princes and Magistrats that ever have lived there.

Prælatie
principles
impossibi-
litate also-
lid peace,
betwixt
the King
and his
Kingdoms

But the Warner heere may possibly glaunce at another principle of his good friends, who have been willing lately to vent before al Britaine in print their Elevating the supremacy of Soveraignes so far above Lawes, that what ever people have obtained to bee established by never so many assemblies and Parliaments and confirmed with never so many great seales of ratification, and peaceably enjoyed by never so long a possession, yet it is nothing but commendable wisdom and justice for the same Prince who made the first concessions or any of his successors when ever they find themselves strong enough, to cancell all and make void what ever Parliaments, Assemblies, royall ratifications, and the longest possession made foolish people beleieve to be most firme and unquestionable. To this purpose Bishop Maxwell (from whom much of this warning is borrowed) doth speak in his *Sacro-Sancta regum Majestas*. Though this had been the Cabine divinity of our prælats, yet what can be their intentions in speaking of it out in these times of confusion, themselves must declare: for the cleare consequence of such doctrine seemes to be a necessity either of such Warners perpetuall banishment from the Courts and eares of Soveraignes, or else that subjects be kept up for ever in a strong jealousy,

jealousy, and feare that they can never be secure of their liberties, though never so well ratified by Lawes and promises of Princes any longer then the sword and power remains in their owne hand to preserve what they have obtained. Such Warners so long as they are possessed with such maximes of state, are cleare everters of the first foundations of trust betwixt Sovereignes and subjects, they take away all possibility of any solid peace of any confident settlement in any troubled state, before both parties be totally ruined or one become so strong that they need no more to feare the others malcontentment in any time to come.

Our second challenged principle is that wee teach the whole power of convocating assemblies to be in the Church.

Ans. The Warners citations prove not that we maintaine any such assertion, our doctrine and constant practise hath been to ascribe to the King a power of calling Synods, when and wheresoever he thought fit, but that which the Warner seemes to point at is, our tenet of an intrinsicall power in the Church to meet, as for the word and Sacraments so for disciplin; in this all who are Christians, old and late, the prælaticall and Popish party as well as others, goe along with us to maintaine in doctrine and practise, a necessity even in times of persecution, that the Church must meet for the worship of God and execution of Ecclesiastick disciplin among their owne members. In this the doctrine and practise of the Scots is according to their settled lawes, uncontroverted by his Majesty. If the Warner will maintaine, that in reason and conscience al the Churches of the world are obliged to dissolve and never more to meet when an erroneous Magistrat by his Tyrannous edict commands them to doe so, let him call up Erastus from the dead to be disciplined in this new doctrine of the prælats impious loyalty.

Erastian
prælers
evert the
legall
foundations
of all
government.

The third principle is that the judgment of true and false

The finall
determina-
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all Eccle-
fiastick
causes by
the Lawes
of Scot-
land, is in
the gene-
rall assem-
bly.

doctrine of suspension and deprivation of Ministers belong-
eth to the Church. Anf. If this be a great heresie it is to be
charged as much upon the state as upon the Church, for the
acts of Parliament give all this power to the Church, neith-
er did the lawes of England or of any Christian state, popish
or protestant, refuse to the Church the determination of such
Ecclesiastick causes; some indeed doe debate upon the power
of appeales from the Church, but in Scotland by the law, as
no appeale in things civill goes higher then the Parliament
so in matters Ecclesiastick none goes above the generall as-
sembly. Complaints indeed may goe to the King and Parlia-
ment for redresse of any wrong has been done in Ecclesiastick
Courts, who being *custodes religionis* may by their coercive
power command Ecclesiastick Courts to rectifie any wrong
done by them contraire to Scripture, or if they persist take
order with them. But that two or three prælats should be-
come a Court of delegats, to receive appeales from a gene-
rall assembly, neither Law nor practise in Scotland did ever
admit, nor can the word of God or any Equity require it.
In the Scotese assemblies no causes are agitat but such as the
Parliament hath agreed to bee Ecclesiastick and of the
Churches cognisance: no Proesse about any Church rent
was ever cognosced upon in Scotland but in a civill Court:
its very false that ever any Church censure, much lesse the
highest of excommunication did fall upon any for robbing
the Church of its patrimony.

The divine
right of
discipline,
is the tenet
of the most
of prælats.

Our fourth challenged principle is that wee maintain Ec-
clesiastick jurisdiction by a divine right. Anf. Is this a
huge crime? is there divine in the world, either Papist or
Potestant, except a few prælaticall Eraftians, but they doe
so? If the Warner will professe (as it seemes hee must) the
contradiction of that which he ascribes to us, his avowed te-
net must bee that all Ecclesiastick power flowes from the
Magistrat,

Magistrat, that the Magistrat himself may execute all Church censures, that all the Officers appointed by Christ for the government of his Church, may bee laid aside, and such a kind of governors bee put in their place, as the Magistrate shalbe pleased to appoint: that the spirituall sword and Keies of heaven belong to the Magistrate by vertue of his supremacy, als wel as the temporall sword and the Keies of his earthly Kingdome: our difference heere from the Warner will not (I hope) be found the greatest herefie.

Our last challenged principle is, that wee will have all our power against the Magistrat, that is, although hee dissent. All the power of the Church in Scotland is legal, and with the Magistrats consente.
 Anf. It is an evill comentare that al must be against the Magistrate, which is done against his consent: but in Scotland their is no such case: for all the jurisdiction which the church there does enjoy, they have it with the consent of the Magistrat: all is ratified to them by such acts of Parliament as his Majestie doth not at all controvert. Concerning that odious case the Warner intimats, whither in time of persecutiō, when the Magistrat clasheth with the Church, any Ecclesiastick disciplin be then to be exercised; himselfe can better answer it then we, who with the auncient Christians doe think, that on all hazards (even of life) the church may not be dissolved, but must meet in dens and caves and in the wildernes for the word and Sacraments and keeping it selfe pure by the divine ordinance of discipline.

Having cleered all the pernicious practises and all the wicked Doctrines, which the Warner layes upon us, I think it needles to insift upon these defenses which he in his abundant charity brings for us, but in his owne way, that he may with the greater advantage impugne them: only I touch one passage whereupon he make injurious exclamations: that which Mr. Gilespie in his theoremes wryts; when the Magistrate abuses his power unto Tyranny and makes havock

E

of

The pre-lats rather then to lay aside their owne interest, will keepe the King and his people in misery for ever.

of all, it is lawfull to resist him by some extraordinary wayes and meanes, which are not ordinarily to bee allowed: see the principles from which all our miseryes and the losse of our gracious Master have flowed. Ans. Wee must heere yeeld to the Warner the great equity and necessity that every doctrine of a Presbyter, should be charged on the Presbytery it selfe, and that any Presbyter teaching the lawfulness of a Parliaments defensive armes is tantamount to the Churches taking of armes against the king. These small unconsequences wee must permit the Warner to swallow downe without any stick, however wee doe deny that the maxime in hand was the fountaine of any our miseryes, or the cause at all of the losse of our late Sovereigne. Did ever his Majestie or any of his advised counsellors declare it simply unlawfull for a Parliament, to take armes for defence in some extraordinary cases, however the unhappines of the Canterburian Prelats did put his Majestie on these courses, which did begin and promote all our misery, and to the very last these men were so wicked as to refuse the lousing of these bands which their hands had tyed about his misinformed conscience, yea to this day they will not give their consent, that his Majestie, who now is, should lay aside Episcopacy, were it for the gaying the peaceable possession of all his three Kingdomes, but are urgers of him night and day to adhere to their errors, upon the hazard of all the miseries that may come on his person, on his family and all his people: yet few of them to this day durst be so bold as to print with this Warner, the unlawfulness of a Parliaments armes against the Tyranny of a Prince in any imaginable case, how extraordinary forever.

C H A P. I I I.

The Lawes and customes of Scotland admitte of no appeal from the generall assembly.

IN this chapter the challenge is, that there are no appeales from the generall Assembly to the King, as in England from the Bishops Courts to the King in Chauncery, where a Commission uses to be given to delegats, who discusse the appeales. *Ans.* The warner considers not the difference of the Government of the Church of Scotland from that which was in England. what the Parliament is in the State, that the generall assembly is in the Church of Scotland: both are the highest courts in their owne kind. There is no appeale any where in moderat Monarchies to the Kings person, but to the King in certaine legall courts; as the Warner here confesseth the appeale from Bishops lyes not, to the King in his person, but to the King in his court of Chauncery. As no man in Scotland is permitted to appeale in a civil cause from the Lords of Session; much lesse from the Parliament; so no man in an Ecclesiastick cause is permitted by the verie civil Law of Scotland to appeale from the general assembly. According to the Scots order & practise, the King in person or else by his high Commissioner sits als usually in the generall assembly, as in Parliament. But though it were not so, yet an appeale from a generall assembly to be discussed in a Court of delegats, were unbeseeming and unreasonable, the one Court consisting of above two hundred, all chosen men the best and most able of the Kingdome; the other but of two or three, often of very small either abilities or integrity, who yet may be more fitt to decerne in an Ecclesiastick cause then a single Bishop over his officiall, the ordinary trusted in

Appeals
in Scot-
land from
a generall
assembly
were no
lesse irra-
tionall
then
illegall

all acts of jurisdiction for the whole dioces. But the Scots way of managing Ecclesiastick causes is a great deale more just, safe and Satisfactory to any rationall man then that old popish order of the English, where all the spirituall jurisdiction of the whole dioces was in the hand of one mercenary officiall without all reliefe from his sentence, except by an appeale, as of old to the pope and his delegats, so therafter to the King, though never to be cognosced-upon by himselfe, but as it was of old by two or three delegats, the weakeest of all courts, often for the quality and ever for the number of the judges.

The Churches
just severi-
ty against
Montgo-
mery and
Adamson
was ap-
proven by
the King
and the
parties
themselfe.

Two instances are brought by the Warner to prove the Church of Scotlands stopping of appeals from the generall Assembly to the King, the cases of *Montgomery* and *Adamson*: if the causes and events of the named cases had been wel knowne to the Warner, as he made this chapter disproportionally short, so readily he might have deleted it al together. Both these men were infamous not only in their Ministeriall charges but in their life & conversation; both became so insolent that contrary to the established order of the Church & Kingdome, being suborned by wicked statesmen, who in that day of darknes had wel neer brought ruine both to King and country, would needs take upon them the office of Arch-Bishops. While the assembly was in proces with them for their manifold and high misdeameanors, the King was moved by them and their evill patrons, to shew his high displeasure against the assemblies of the Church. they for his Majesties satisfaction sent their Commissioners and had many conferences; whereby the pride and contempt of these prelates did so encrease, that at last they drew the sentence of excommunication upon their own heads: the King after some time did acknowledge the equity of the Church proceedings, and professed his contentment their with: both

both these unhappy men were brought to a humble confession of their crimes, and such signes of repentance, that both after a renunciation of their titulare Bishopriks were readmitted to the function of the ministry, which they had deserted. Never any other before or after in Scotland did appeale from the generall assembly to the King: the late excommunicat prælats in their declinatour against the assembly of Glasgow, did not appeale as (I remember) to the King, but to another generall assembly to bee constitute, according to their own Popish and Tyrannical principles.

C H A P. I V.

Faulty Ministers in Scotland are lesse exempted from punishment, then any other men.

The pride of prelates lately, but never the Presbitery did exempt their fellows from punishment for their civil faults.

THE Warner in his fourth Chapter offers to prove, that the Scottish discipline doth exempt Ministers from punishment for any treason or sedition they can act in their pulpits. Ans. This challenge is like the rest, very false. The rules of the Church discipline in Scotland obliges Churchmen to bee subject to punishment, not only for every fault for which any other man is lyable to censure, but ordaines them to bee punished for fundrie things, which in other men are not at all questionable: and what ever is censurable in any, they appoint it to be much more so in a Minister. It is very untrue, that the pulpits in Scotland are Sanctuaries for any crime, much lesse for the grievous crimes of sedition and treason. Let the Warner remember, how short a time it is, since an Episcopall chayre or a canonically coate did priviledge in England and Ireland from all cen-

sure either of Church or State, great numbers, who were notoriously knowne to be guilty of the foulest crimes. Was ever the Warners companion Bishop Aderton challenged for his Sodomy, so long as their commune patrone of Canterbury did rule the court? did the warner never heare of a prelate very sibb to Doctour Bramble, who to this day was never called to any account for flagrant scandals of such crimes as in Scotland are punishable by the gallows? the Warner doth not well to insist upon the Scots Clergie exempting themselves from civill punishments: no where in the world are Churchmen more free of crimes deserving civil cognisance then in Scotland: and if the ears and eyes of the world may be trusted, the popish clergy this day in Italy and Spaine are not so challengeable, as the praelaticall divines in England and Ireland lately were for many grosse misdemeanors.

The Warner is injurious to the Ministers of Holland.

But why does the Warners anger run out so farre as to the preachers in Holland? is it because he knoweth the Church disciplin in Holland to be really the same with that he opugnes in the Scots, and that all the reformed Churches doe joyne cordially with Scotland in their rejection of Episcopacy? is this a ground for him to slander our Brethren of Holland? Is it charity for him a stranger to publish to the world in print that the ministers in Holland are seditious oratours, and that they saucily controll the Magistrats in their pulpits? Their crime seemes to be, that for the love of Christ their master, they are zealous in their doctrine, to presse upon the Magistrat as well as upon the people the true practise of piety, the sanctification of the sabbath day, the suppression of heresy and shisme, and repentance for the sins of the time & place wherein they live. This is a crime whereof few of the Warners friends were wont to be guilty of: their shamefull silence and flattery was one of the great causes of all the sins and calamities that have wracked the three Kingdomes:

domes: the streame of their sermons while the enjoyed the pulpit, was to encourage to superstition and contempt of piety, to sing asleepe by their ungracious way all, that gave eare unto them. The man is impatient to see the Pastors of Holland or any where, to walk in another path then his own, and for this cause would stirre up their Magistrats against them: as it was his and his Brethrens custome to stirre up the Magistrats of Britan and Ireland to imprison, banish, and heavily vex the most zealous servants of God, only for their opposition to the prælats profanity and errours. The Warner (I hope) has not yet forgotten, how Doctor *Bramble* and his neighbour *Lefly* of Down did cast out of the Ministry, and made flee out of the Kingdome, men most eminent for zeale, piety and learning, who in a short time had done more good in the house of God, then all the Bishops that ever were in Ireland, I meane Master *Blaire*, Master *Levingston*, Master *Hamilton*, and Master *Cunningham*, and others.

The Warner needed not to have marked as a singularity of Geneva, that there all the Ecclesiasticks, *quæ tales*, are punishable by the Magistrats for civil crimes; for wee know none of the reformed Churches, who were ever following Rome in exeeming the Clergy from sæcular jurisdiction, except it were the Canterburian Prælats: who indeed did skarre the most of Magistrats from medeling with a canonical coat though defiled with drunckenesse, adultery, scolding, fighting, and other evils, which were too common of late to that order.

But how does hee prove, that the Scots Ministers exempt themselves from civill jurisdiction? first (saith he) by the declaration of King James 1584. Ans. That declaration was not from King James, as himselfe did testify the yeare thereafter under his hand, but from Master *Patrike Adamson*, who did acknowledge it to bee his owne upon his death

The pre-
tended de-
claration
of King
James, was
Bishop A-
damsons
lying libel.

bed, and professed his repentance for the lyes and slaunders, wherewith against his conscience hee had fraughted that infamous libell.

Though
alwayes in
England
yet never
in Scot-
land had
Commis-
sarie any
jurisdicti-
on over
Ministers.

His second prooffe is from the second booke of discipline Chapter II, It is absurd that Commissaries haveing no function in the Church, should be judges to Ministers to depose them from their charges. Ans. Though in England the Commissary and officiall was the ordinary judge to depose and excommunicat all the Ministers of the diocese, yet by the Lawes of Scotland no Commissaries had ever any jurisdiction over Ministers. But though the officialls jurisdiction together with their Lords the Bishops were abolished, yet doth it follow from this, that no other jurisdiction remaineth whereby Ministers might be punished either by Church and State, according to their demerits? is not this strongly reasoned by the Warner?

James
Gibson
was never
absolved
by the
Church
from his
Proccs.

His third prooffe is the case of James Gibson, who had railed in pulpit against the King, and was only suspended, yea thereafter was absolved from that fault. Ans. Upon the complaint of the Chancelor the alleadged words were condemned by the generall assembly: but before the mans guiltines of these words could bee tryed, hee did absent himselfe: for which abscence he was presently suspended from his Ministry: in the nixt assembly he did appeare and cleared the reason of his absence to have been just feare and no contumacy, this hee made appeare to the assemblies satisfaction, but before his proccesse could be brought to any issue, he fled away to England, where he died a fugitive never restored to his chardge, though no tryell of his fault was perfected.

Master
Blacks ap-
peale from
the coun-
sel cleered.

The fourth prooffe is Mr. Blacke his case: heereupon the Warner makes a long and odious narration. If wee interrogat him about his ground of all these Stories, he can produce

no war-

no warrant but Spots-woods unprinted book: this is no authentick register whereupon any understanding man can rely, the writer was a protest enemy, to his death, of the Scottish disciplin, he spent his life upon a Story for the disgrace of the Presbytery and the honour of Bishops: no man who is acquainted with the life or death of that Author will build his beleefe upon his words. This whole narration is abundantly confuted in the historicall vindication, when the Warner is pleased to repeat the challenge from Issachars burden hee ought to have replied something after three yeares advisement to the printed answer.

The matter (as our registers beare) was shortly thus, in the yeare 1596 the Popish and malignant faction in King James his court grew so strong that the countenance of the King towards the Church was much changed, and over all the Land great feares did daily increase of the overthrow of the Church discipline established by Law. The Ministers in their pulpits gave free warning thereof, among others Mr. Black of Saint Andrews, a most gracious and faithful Pastor, did apply his doctrine to the sins of the time; some of his Enemies delated him at Court for words injurious to the King and Queen: the words hee did deny and all his honest hearers did absolve him by their testimony from these calumnies: of himselfe hee was most willing to be tryed to the uttermost before all the world, but his Brethren finding the libelled calumnies to bee only a pretence and the true intention of the Courtiers therein was, to stop the mouthes of Ministers, that the crying sins of the time should no more bee reprov'd in pulpits, they advised him to decline the judgement of the counsel, and appeale to the generall assembly, as the competent judge according to the word of God and the Lawes of Scotland, in the cause of doctrine; for the first instance they did never question, but if any thing truly
G
seditious

sedition had been preached by a Minister that he for this might be called before the civill Magistat and accordingly punished but that every Minister for the application of his doctrine according to the rules of scripture to the sins of his hearers for their reclaiming, should be brought before a civill court at the first instance, they thought it unreasonable and desired the King in the next assembly might cognosce upon the equity of such a proceeding. The Ministers had many a conference with his Majestie upon that subject, often the matter was brought very neare to an amicable conclusion, but because the Ministers refused to subscribe a band for so great a silence as the Court required against his Majesties countenancing of treacherous Papists, and favouring the enemies of religion, a severer Sentence was pronounced not only against Master *Black*, but also all the Ministers of Edinburgh.

The tumult of the seventeenth day of December was harmelesse and no Minister guilty of it.

In the meane time malcontented States-men did adde oyle to the flame, and at the very instant while the Ministers and their friends are offering a petition to his Majestie, they subborne a villane to cry in one part of the streets the Ministers are slain, and in another part of the streets that the King was killed: whereupon the People rush all out to the streets in their armes, and for halfe an howr at most were in a tumult, upon meere ignorance what the fray might be, but without the hurt of any one man: so soone as it was found that both the King and Ministers were safe, the people went all peaceably to their houses. This is the very truth of that innocent commotion, whereupon the Warner heere and his fellowes elsewhere make all their tragedies. None of the Ministery were either the authors or approvers thereof, though diverse of them suffered sore troubles for it.

C H A P. V.

*No Presbyterian ever intended to excommunicat any ſu-
preame Magiſtrat.*

THE Warner in his fifth chapter chardges the Scoters for ſubjecting the King to the cenſure of excommunication and bringing upon princes all the miſeries which the popes excommunications of old wont to bring upon Anathematized Emperours. Anf. It does not become the Warner and his fellowes to object to any the abuſe of the dreadfull ſentence of excommunication, no Church in the world was ever more guilty of that fault then the prælats of England and Ireland, did they ever cenſure their own officialls for the pronouncing of that terrible ſentence moſt profanly againſt any they would, had it been for the non-payment of the ſmalleſt ſummes of mony. As for the Scoters, their doctrine and practice in the point of excommunication is as conſiderat as any other church in the world, that cenſure in Scotland is moſt rare and only in the caſe of obſtinacy in a great ſin: what ever be their doctrine in generall with all other Chriſtians and as I think with the prælaticall party themſelves, that the object of Chriſtian doctrine Sacraments and diſciplin is one and the ſame, and that no member of Chriſt, no ſone of the Church, may plead a highnes above admonitions and Church cenſures, yet I know they never thought it expedient ſo much as to intend any proceſſe of Church animadverſion againſt their Sovereigne. To the worlds end I hope they ſhal not have againe greater grievances and truer cauſes of citation from their Princes then they have had already. It may be confidently beleevd that they who upon ſo pregnant occaſions did never ſo much as intend the

The prælats ordinarily, but the Presbyterian never were for raſh excommunications.

The Præ-
lats flatter
Princes
to their
ruine.

beginning of a proceſſe againſt their King, can never be ſuppoſed in danger of any ſuch proceeding for time to come. However, we love not the abuſed ground of the Warners flattering of Princes to their owne great hurt: is it ſo indeed that all the ſins of princes are only againſt God, that all Kings are not only above all lawes of Church and State but when they fall into the greateſt crimes that the worſt of men have ever committed, that even then their ſins muſt not be againſt any man or againſt any law? ſuch Epiſcopall doctrine ſpurrs on princes to theſe unhappy præcipies, and oppreſſed people unto theſe outrages that both fall into inextricable calamities.

C H A P. V I.

It grieves the Prælates that Presbyterians are faithfull Watchmen, to admoniſh Princes of their duty.

The Scots
Minifters
preaching
for juſtice,
was juſt
and neceſ-
ſary.

THE ſixth Chapter is ſpent on an other crime of the Presbytery; it makes the Presbiters cry to the Magiſtrat for juſtice upon capitall offenders. Anf. What hes Presbytery to doe with this matter were it never ſo great an offence: will the Warner have all the faults of the prælaticall faction, flow from the fountaine of Epiſcopacy? this unconſequentiall reasoning will not be permitted to men below the degrees of Doctors. But was it a very great crime indeed for Miniſters to plead the cauſe of the fatherleſſe and widowes, yea the cauſe of God their Maſter and to preach unto Magiſtrats, that according to Scriptures murtherers ought to die, and the Land bee purged from the ſtaine of innocent blood? when the ſhamefull impunity of murther made Scotland by
deadly

deadly feuds, in time of peace a feild of warre and blood, was it not time for the faithfull servants of God to exhort the King to execute justice, and to declare the danger of most frequent pardons drawne from his hand often against his heart by the importunity and deceitfull information of powerfull solicitors, to the great offence of God against the whole land, to the unexpressible griefe and wrong of the suffering party, to the opening also of a new floodgate of more blood which by a legall revenge in time easily might have been stopped? Too much pitty in sparing the wilfull shedders of innocent blood ordinarlie proves a great cruelty, not only towards the disconsolat oppressed who cry to the vicegerents of God the avenger, for justice in vaine, but also towards the soule of him who is spared and the life of many more who are friends either to the oppressor or oppressed.

As for the named case of Huntly let the world judge, whether the Ministers had reason often to give Warning against that wicked man and his complices. Beside his apostacy and after-seeming-repentance his frequent relapses into avowed popery, in the eighty eight he banded with the King of Spaine to overthrow the religion and government of the whole Iland and after pardon, from time to time did renew his treasonable plots for the ruine of Britain: hee did commit many murders, he did invade under the nose of the King, the house of his Cousin the Earle of Murray, and most cruelly murdered that gallant Nobleman, hee appeared with displayed Banner against the King in person, he killed thereafter many hundreds of the Kings good people, when these multiplyed outrages did cry up to the God of heaven, was is not time for the men of God to cry to the judges of the earth to doe their duty, according to the warrant of many Scriptures? what a dangerous humour of flattery

Huntlyes
notorious
craymes.

tery is this in our Prælates , not only to lull asleep a Prince in a most sinfull neglect of his charge , but also to cry out upon others more faithfull then themselves for assaying to breake of their slumber by their wholesome and seasonable admonitions from the word of God ?

Never any
question
in Scotland
betwixt
the King
and the
Church,
for Tythes
and patro-
nages.

The next challenge of the Scotese Presbyters is that they spoile the King of his Tythes , first fruits , patronage and dependence of his subjects. Ans. The Warner understands not what he writes , the Kings Majestie in Scotland never had , never craved any first fruits : the Church never spoiled the King of any Tythes , some other men indeed , by the wickednesse most of Prælates and their followers , did coufin both the King and the Church of many Tythes : but his Majestie and the Church had never any controversie in Scotland about the Tythes : for the King , so far as concerned himselfe , was ever willing that the Church should enjoy that which the very act of Parliament acknowledgeth to bee her patrimony. Nor for the patronages had the Church any plea with the King : the Church declared often their minde of the iniquity of patronages , wherein they never had from the King any considerable opposition , but from the Nobility and gentry the opposition was so great , that for peace sake the Church was content to let patronages alone , till God should make a Parliament lay to heart what was incumbent for gracious men to doe , for liberating congregations from their slavery of having Ministers intruded upon them by the violence of Patrones. Which now at last (blessed be God) according to our mind is performed. As for the dependence of any vassals upon the King , it was never questioned by any Presbyterian in Scotland.

King
James a-
vowes
himselfe a
hater of
Erastianis-
me.

What is added in the rest of the Chapter , is but a repetition of that which went before , to wit , the Presbyters denying to the King the spirituall government of the Church,
and

and the power of the keyes of the Kingdome of heaven : such an usurpation upon the Church , King James declared under his hand (as at length may be seen in the Historicall vindication) to be a sinne against the Father , Son , and Holy Ghost , which puts in the hand of the Magistrat the power of preaching and celebrating the Sacraments : a power which since that time no Magistrat in Britaine did assume, and if any would have claimed it, none would have more opposed, then the most zealous patrones of Episcopacy. The injurious invectives, which the Warner builds upon this his Eraastian assertion, wee passe them as Castles in their aire , which must fall and evanish for want of a foundation. Only before I leave this Chapter, let the Warner take a good Sentence out of the mouth of that wyse Prince King James , to testifie yet farther his minde against Eraastianisme. His Majestie in the yeare 1617 having come in progresse to visit his auncient Kingdome of Scotland, and being present in person at a publick disputation in Theologie in the Universtie of St. Andrews, whereof also many both Nobles and Church-men of both Kingdomes were auditors ; when one of those that acted a part in the disputation, had affirmed and went about to maintaine this assertion that the King had power to depose Ministers from their Ministeriall function. The King himself as abhorring such flatterie, cried out with a loud voice, *Ego possum deponere Ministri caput, sed non possum deponere ejus officium.*

C H A P. V I I.

The Presbyterie does not draw from the Magistrat any partie of his power by the cheate of any relation.

IN the seventh chapter the Warner would cause men believe many more of the Presbyteries usurpations upon the

The Pres-
bytery co-
gnosceth
only upon
scandals,
and that in
fewer civil
things
then the
Bishops-
courts
were wont
to meddle
with.

civill Magistrate. The first is that all offences whatsoever are cognoscible in the consistory upon the case of scandals.

Ans. First the Presbyterie makes no offence at all to come before the consistory, but scandall alone. Secondly these civill offences (the scandall whereof comes before the Presbyterie) are but very few, and a great deale fewer than the Bishops officiall takes notice of in his consistoriall court. That capitall crimes past over by the Magistrate should bee censured by the Church, no society of Christians who have any discipline, did ever call in question. When the sword of the Magistrat hes spared a murderer, an adulterer, a Blasphemer; will any ingenuous, either praelaticall or popish divine, admitte of such to the holy table without signes of repentance?

The Warners second usurpation is but a branch of the first, that the Presbyterie drawes directly before it selfe the cognifance of fraud in barganing, false measures, oppression and in the case of Ministers, brybing, usury, fighting, perjury, &c. Ans. Is it then the Warners minde, that the notorious slander of such grosse sins does not deserve so much, as an Ecclesiastick rebooke? Shall such persons without admonition be admitted to the holy communion? Secondly the named cases of fraud in barganing, false measures, oppression, come so rarely before our Church-judicatories that though these thirty yeares I have been much conversant in Presbyteries, yet did I never see, nor doe I remember that ever I heard any of these three cases brought before any church assembly. In the persone of Ministers, I grant, these faults which the canons of the Church in all times and places make the causes of deprivation are cognosc'd upon in Presbyteries, but with the good liking (I am sure) of all both papists and praelats, who themselves are free of such vices. And why did not the Warner put in a-
mon

mong the causes of church mens deprivation from office and benefite, adultery, gluttonny and drunkennes? are these in his, &c. which he will not have cognoscible by the Church in the persons of Bishops and Doctors?

The Warners third challenge amounts to an high crime, that Presbyterian Ministers are bold to preach upon these scriptures which speake of the Magistrats duty in his office, or dare offer to resolve from scripture any doubt, which perplexeth the conscience of Magistrats or people, of Husband or Wife, of Master or Servant, in the discharge of their Christian duty one to another. What ever hath been the negligence of the Bishop of Derry, yet I am sure, all the preaching Prælates and Doctors of England pretended a great care to goe about these uncontroverted parts of their ministerial function, and yet without meddling with the Mysteries of State, or the depths of any mans particulare vocation; much lesse with the judgement of jurisdiction in politicall or æconomicall causes.

As for the Churches declaration against the Late engagement; did it not well become them to signify their judgement in so great a case of conscience, especially when the Parliament did propone it to them for resolution, and when they found a conjunction driven on with a cleerly malignant partie, contrary to solemne oathes and covenants, unto the evident hazard of Religione and them who had been most eminent instruments of its preservation; was it not the churches duty to give warning against that sinne, and to exhort the ring leaders therein to repentance?

The Churches proceedings in the late engagement cleared from mistakes.

But our Warner must needs insist upon that unhappy engagement, and fasten great blame upon the Church for giving any advice about it. Ans. Must it be Jesuitisme, and a drawing of all the civill affaires to the Churches barre *in ordine ad Spiritualia*, for an assembly to give their advice

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in a most eminent and important case of conscience, when earnestly called upon in a multitude of supplications from the most of the Congregations under their charge; yea when required by the States of the Kingdome in severall expresse messages for that end? It seemes, its our Warners conclusion, if the Magistrate would draw all the Churches in his jurisdiction to a most unlawfull warre, for the advancement of the greatest impiety and injustice possible, wherein nothing could be expected by all who were engaged therein but the curse of God; if in this case a doubting Nation should desire the assemblies counsel for the state of their soules, or if the Magistrate would put the Church to declare what were lawfull or unlawfull according to the word of God, that it were necessary heer for the servants of God to be altogether silent, because indeed warre is so civill a busines, that nothing in it concernes the soule, and nothing about it may be cleered by any light from the word of God.

The truth is, the Church in their publick papers to the Parliament, declared oftner then once, that they were not against, but for an engagement, if so that Christian and friendly treaties could not have obtained reason, and all the good people in Scotland were willing enough to have hazarded their lives and estates, for vindicating the wrongs done, not by the Kingdome of England, but by the sectarian party there, against God the King, covenant and both Kingdomes: but to the great grieve of their hearts, their hands were bound and they forced to sit still, and by the over great cunning of some, the erroneous mis-perswasions of others and the rash præcipitancy of it, that engagement was so spoiled in the stating and manning, that the most religious with peace of conscience could not goe along nor encourage any other to take part therein. The Warner touches on three of their reasons: but who will looke upon their publick

black declarations , shall find many more, which with all faithfullnesse were then propounded by the Church, for the rectifying of that action , which, as it stood in the state and managment , was cleerly foretold to be exceeding like to destroy the King and his friends of all sorts in all the three Kingdomes. The irreparable losses and unutterable calamities which quickly did follow at the heeles , the misbeleefe and contempt of the Lords servants and the great danger religion is now brought unto in al these Kingdomes, hes, I suppose, long agoe brought grieve enough to the heart of them whose unadvised rashnes and intemperate fervour did contribute most for the spoiling of that designe.

The first desire about that engagement which the Warner gives to us , concernes the security of religion. In all the debate of that matter , it was agreed (without question upon all hands , that the Sectarian party deserved punishment for their wicked attemptes upon the Kings persone, contrary to the directions of the Parliametes of both Kingdomes, and that the King ought to be rescued out of their hands , and brought to one of hishouses for perfecting the treaty of peace which often had been begunne : but here was the question ; Whither the Parliament and Army of Scotland ought to declare their resolutions to bring his Majestie to London with honour, freedome and safty , before he did promise any security for establishing Religion ; The Parliaments of both Kingdomes in all their former treaties had ever pressed upon the King a number of propositions to be signed by his Majestie before at all he came to London : was it then any fault in the Church of Scotland to desire the granting but of one of these propositions concerning Religion and the covenant, before the King were brought (by the new hazard of the lives and estats of all the Scottish nation) to sit in his Parliament in that honnor and freedome which himselfe did desire ? There

was no complaint, when many of thirty propositions were pressed to be signed by his Majestie for satisfaction and security to his people, after so great and long desolations: how then is an out-cry made, when all other propositions are postponed, and only one for Religion is stuck upon, and that not before his Majesties rescue and deliverance from the hands of the sectaries, but only before his bringing to London in honor freedom and safety? This demande, to the Warner, is a crime, and may be so to all of his beleefe, who takes it for a high injustice, to restraine in any King the absolute power by any condition: for they doe mantaine that the administration of all things both of Church and state does reside so freely and absolutly in the meere will of a Sovereigne, that no case at any time can fall out, which ought to bound that absolutnesse with any limitation.

The second particular the Warner pitches upon, is the Kings negative voyce; behold how criminous we were in the point; When some (most needlessly) would needs bring into debate the Kings negative voyce in the Parliament of England, as one of the royall prærogatives to bee maintained by our engagement: it was said, that all discourse of that kynde might bee laid aside as impertinent for us: if any debate should chance to fall upon it, the proper place of it was, in a free Parliament of England; that our Lawes did not admit of a negative voyce to the King in a Parliament of Scotland; and to presse it now as a prerogative of all Kings, (besides the reflection it might have upon the rights of our Kingdome,) it might put in the hand of the King a power to deny all and every one of these things, which the Parliaments of both Kingdomes had found necessary for the settling the peace in all the three dominions. Wee marvail not, that the Warner heere should taxe us of a great error, seeing it is the beleefe of his faction, that every King hath not onely
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a negative but an absolute affirmative voyce in all their Parliaments, as if they were nothing but their arbitrary counsels for to perswade by their reasons but not to conclude nor impede any thing by their votes; the whole and intire power of making or refusing Lawes being in the Prince alone, and no part of it in the Parliament.

The Warners third challenge against us about the ingagement is, as if the Church had taken upon it to ~~nominate~~ the officers of the army; and upon this he makes his invectives. Ans. The Church was farre from seeking power to nominate any one officer: but the matter was thus; when the State did require of them, what in their judgement would give satisfaction to the people, and what would encourage them to goe along in the ingagement? one and the last parte of their answer was, that they conceived if a Warre shalbe found necessarie, much of the peoples encouragement would depend upon the qualification of the commanders, to whom the manning of that great trust should be committed: for after the right stating of the Warre, the next would be the carying on of it by such men who had given constante prooffe of their integrity. To put all the power of the Kingdome in their hande, whose by past miscariadges had given just occasion to suspect their designs and firmenesse to the interest of God before their owne or any other mans, would fill the hearts of the people with jealousies and feares, and how wholsome an advice this was, experience hath now too cleerly demonstrate.

To make the world know our further resolutions to medle with civile affaires, the Warner is pleased to bring out against us above 80 yeares old stories, and all the stuffe which our malicious enemy Spotswood can furnish to him: from this good author he alledges that our Church discharged merchants to traffique with *Spaine*, and commanded the

change of the mercat dayes in *Edenburgh*. Anf. Both these calumnies are taken of at length in the Historicall Vindication. After the *Spanish* invasion of the yeare eighty eight, many in Scotland kept correspondence with *Spaine* for treacherous designs: the Inquisitors did seduce some, and persecute others of our merchants in their traffique, the Church did deale with his Majestie to interceed with the *Spanish* King for more liberty to our country men in their trading: and in the meane time while an answer was returned from *Madriale*, they advertised the people to be warry, how they hazarded their soules for any worldly gaine which they could find about the inquisitors feet.

The Church medled not with the munday mercat but by way of supplication to Parliament.

As for the mercat dayes, I grante, it was a great grieve to the Church, to see the sabbath day profaned by handy labour and journeying, by occasion of the munday-mercats in the most of the great tounes: for remedie heerof, many supplications have been made by the Assembly to the Parliament: but so long as our Bishops satte there, these petitiones of the Church were alwayes eluded: for the praelats labour in the whole Iland was to have the sunday no Sabbath, and to procure by their Doctrine and example the profanation of that day by all sorts of playes, to the end people might be brought back to their old licentiousnes and ignorance, by which the Episcopall Kingdome was advanced. It was visible in *Scotland*, that the most eminent Bishops were usual players on the Sabbath, even in time of divine service. And so soone as they were cast out of the Parliament, the Churches supplications were granted, and acts obtained for the carefull sanctification of the Lords day, and removing of the mercats in all the land from the Munday to other dayes of the week.

The Warners next challenge of our usurpation is, the assembly at *Edinburgh* 1567 their ratifying of acts of Parliament

ment, and summoning of all the country to appeare at the
 nixt assembly. Ans. If the Warner had knowne the histo-
 ry of that time, he would have choysed rather to have omit-
 ted this challenge, then to have proclaimed to the world the
 great rottenesse of his own heart; at that time the condition
 of the Church and Kingdome of Scotland was lamentable,
 the Queen was declared for popery, King James's Father
 was cruelly without any cause murthered by the Earle of
 Bothwell; King James himselfe in his infancy was very neare
 to have been destroyed by the murtherer of his Father, there
 was no other way conceivable of safety for Religion for the
 infant King, for the Kingdome, but that the Protestantes
 should joine together for the defence of King James against
 these popish murtherers. For this end the generall assembly
 did crave conference of the secrete counsell: and they with
 mutual advise did call for a meeting of the whole Protestant
 party: which did convene at the time appointed most fre-
 quently in an extraordinary and mixed assembly of all the
 considerable persons of the Religion, Earles, Lords, Bar-
 rons, Gentlemen, Burgeses and Ministers, and subscribed
 a bond for the revenge of King *Henryes* death, and the de-
 fence of King *James* his life: This mixed and extraordinary
 assembly made it one of the chiefe articles in their bond to de-
 fend these Actes of the Parliament 1560 concerning religi-
 on, and to endeavour the ratification of them in the nixt en-
 suing Parliament. As for the assemblies letter to their
 Brethren for so frequent a meeting at the nixt extraordinary
 assembly, it had the authority of the secret counsell; it was
 in a time of the greatest necessity, when the Religion and
 liberties of the land were in evident hazard from the po-
 tent and wicked counsels of the popish party, both at home
 and abroad; when the life of the young King was daily in vi-
 sible danger from the hands of them who had murthered his

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Father, and ravished his Mother. Lesse could not have been done in such a juncture of time by men of wisdom and courage, who had any love to their Religion, King and country: but the resolution of our praelats is to the contrary, when a most wicked villaine had obtained the connivance of a Queen to kill her husband, and to make way for the killing of her Son in his Cradle, and after these murders to draw a nation & Church from the true Religion, established by Law, into popery; and a free Kingdome to an illegall Tyranny; in this case there may be no meeting, either of Church or State, to provide remedies against such extraordinary mischiefs. Beleeve it, the *Scotes* were never of this opinion.

By the
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What is subjoined in the next paragraph of our Churches præsumption to abolish acts of Parliament; is but a repetition of what is spoken before. Not only the lawes of *Scotland* but equity and necessity referres the ordinary reformation of errors and abuses in Religion to the Ecclesiasticall assemblies: what they find wrong in the Church, though ratified by acts of Parliament, they rectify it from the word of God, and thereafter by petition obtaines their rectification to be ratified in a following Parliament, and all former acts to the contrary to be annulled. This is the ordinary Methode of proceeding in *Scotland* and (as I take it) in all other States and Kingdomes. Were Christians of old hindred to leave paganisme and embrace the Gospell, till the emperiall lawes for paganisme and against Christianity were revoked? did the œcumenicall and National Synods of the auncients stay their reformation of heresies and corruptions in religion, till the lawes of State (which did countenance these errors) were cancelled? Was not popery in *Germany France* and *Britaine* so firmly established, as civil lawes could doe it? It seems, the Warner heer does joyne with his Brother

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Iffachar, to proclaime all our Reformers in *Britaine France* and *Germany*, to be Rebels for daring by their preachings and Assemblies to change these things, which by acts of Parliaments had been approven, before new Parliaments had allowed of their reformation. Neverthelesse this plea is foolishly intended against us, for the Ministers protestation against the acts of Parliament 1584, establishing (in that houre of darknes) iniquity by a law, and against the acts of the Assembly of Glasgow declaring the unlawfulness of Bishops and ceremonies; which some Parliaments upon Episcopall mis-information had approven: both these actions of the Church were according to former Lawes and were ratified afterward by acts of Parliament yet standing in force which for the Warner (a privatman, and a stranger) to challenge, is to contemne much more grossly the law, then they doe, whom here he is accusing of that crime.

By the next Story the Warner will gaine nothing, when the true case of it is knowne. In King *James* minority, one Captaine *James Stuart* did so farre prevail upon the tender and unexperienced yeares of the Prince, as to steale his countenance unto acts of the greatest oppression; so farre that *James Hamelton* Earle of Arran (the next to the King in blood, in his health a most gallant Prince, and a most zealous professor of the true Religion) in time of his sickness, when he was not capable to commit any crime against the State, was notwithstanding spoiled of all his livelyhood and liberty: his Lands and honour with the dignity of high Chancelor of *Scotland* were conferred on that very wicked Tyrant Captain *James*, a number of the best affected and prime nobility impatient of such unheard-of oppressions, with meere boasts and no violence at the road of Ruthven chased away that unhappy chancelor from the Kings person, this his Majestie for the time professed to take in so good

The Church
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part that under his hand he did allow it for good service, in his letters to the most of the Neighbour princes: he dealt also with the secrete counsel and the chiefe judicatories of the land, and obtained from them the approbation of that act of the Lords as convenient and laudable, promising likewise to ratify it in the nixt ensuing Parliament. When the Lords for their more abundante cleering required the Assemblies declaration there upon, the Ministers declined to medle at all with the case; but the Kings Majestie sent his Commissioners to the Assembly, entreating them withall earnestnesse to declare their good liking of that action, which he assured them was for his good, and the good both of the Church and Kingdome: for their obedience to the Kings importunity they are heer railed upon by the wise Warner. It is true, Captaine *James* shortly after creapt in againe into Court, and obtained a sever revenge against the authors of that action, before a Parliament could sit to approve it, but within a few monthes the same Lords with some more did at *Striveling* chase againe that evill man from the Court: whither he never more returned, and this their action was ratified in the nixt Parliament, and so stands to this day unquestioned by any but such as the Warner, either out of ignorance or malice.

The interest of the generall assembly of Scotland, in the reformation of England.

I am weary to follow the Warner in all his wandrings; at the nixt loupe he jumps from the 1584 to the 1648, skipping over in a moment 64 yeares. The articles of *Striveling* mentions that the promoting of the worke of Reformation in England and Ireland, bee referred to the generall assembly, upon this our friend does discharge a flood of his choler: all the matter of his impatience heere is, that Scotland when by fraud they had been long allured, and at last by open violence invaded by the English Prælates, that they might take on the yock of all their corruptions, they were contented

contented at the earnest desire of both the houses of Parliament, and all the wel-affected in England, to assist their Brethren, to purge out the leaven of Episcopacy, and the Service book with all the rest of the old corruptions of the English and Irish Churches; with the manning of this so great and good an Ecclesiastick worke, the Parliament of Scotland did intrust the generall assembly. No mervaille that *Doctor Bramble* a zealous lover of all the Arminianisme, Popery and Tyranny, of which his great patron *Doctor Lade* stands convicted yet without an answer to have been bringing in upon the three nations, should bee angry at the discoverers and dis-appointers of that most pious work as they wont to style it?

What heere the Warner repeats, it is answered before, as for the two Storyes in his conclusion, which he takes out of his false Author Spots-wood, adding his owne large amplifications; I conceive, there needs no more to be said to the first, but that some of *John Knocks* zealous hearers understanding of a Masse-Priest at their very side committing idolatry contrary to the Lawes, did with violence break in upon him and sease upon his person and Masse-cloathes, that they might present him to the ordinary Magistrat to receave justice according to the Law; This act the Warner wil have to be a huge rebellion, not only in the actors, but also in *John Knocks*, who was not so much as present thereat.

The violent apprehensions of Masse-Priests in their act of idolatry reproved by the Warner.

What first he speaks of the Assemblies convocating the people in armes to be present at the tryall of the popish Lords and their avowing of that their deed to the King in his face we must be pardoned to mistrust the Warner heerin upon his bare word without the releefe of some witnes, and that a more faithfull one then his Brother in evill, Mr. Spotswood, whom yet heere he does not professe to cite. Against these popish Lords after their many treasons and bloody murders

of the lieges, the King himfelfe at laft was forced to arme the people; but that the generall affembly did call any unto armes we require the Warners prooffe that we may give it an answer.

C H A P. VIII.

The chiefe of the Prælates agree with the Presbyterians about the divine right of Church difcipline.

THE Warners challenge in this chapter is that we maintaine our difcipline by a *Jure divino*, and for this he fpewes out upon us a fea of fuch rhetorick, as much better befeemed. Anf. *Mercurius Aulicus* then either a Warner or a prælate. In this challenge he is as unhappy as in the reft, it is for a matter wherein the moft of his owne Brethren (though our Adverfaries) yet fully agree with us that the difcipline of the Church is truly by divine right, and that Jefus Chrift holds out in fcripture the fubftantials of that Governement whereby he will have his houfe to be ruled to the worlds end; leaving the circumftantials to be determined by the judicatories of the Church according to the generall rules, which are clear alfo in the word for matters of that nature. In this neither Papifts nor the learndeft of the Prælates find any fault with us; yet our Warner muft fpend a whole Chapter upon it.

The Warner and his Prælati- cal Eraftian brethren are obliged by their owne principles to advife the King to lay afide Epifcopacy and fet up the Præfbytery in all his dominions.

It is true as we obferved before the elder Prælates of England in *Edwards & Elizabeths* dayes, as the Eraftians now, did maintaine that no particular Governement of the Church was *jure divino*, and if this be the Warners mind, it were ingenuity in him to fpeake it out loud, and to endeavour
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to perswade his friends about the King of the truth of this tenet, he was never imployed about a better and more seasonable service: for if the discipline of the Church be but *humano jure* then Episcopacy is kepted up upon no conscience, conscience being bottomed only upon a divine right, so Episcopacy wanting that bottom may well be laid aside at this time by the King for any thing that concernes conscience since no command of God nor warrant from scripture tyes him to keep it up. This truly seemes to be the maine ground whereupon the whole discourse of this Chapter is builded. Is it tolerable that such truthes should be concealed by our Warners against their conscience, when the speaking of them out might be so advantagious to the King and all his Kingdomes, how ever wee with all the reformed Churches doe beleve in our heart the divine right of Synods and Presbyteries, and for no possible inconvenient can be forced to deny or passe from this part of truth, yet the Warner heere joynes with the elder Prælates who till Warner *Bancrofts* advancement to the see of Canterburry did unanimously deny Episcopacy to be of divine right, and by consequent affirmed it to be moveable, and so lawfull to be laid aside by princes, when so ever they found it expedient for their affaires to be quyte of it, why does not the warner and his Brethren speake plainly their thoughts in his Majesties eares? why do they longer dissemble their conscience, only for the satisfaction of their ambition, greed, and revenge? fundry of the Prælatieall divines come yet further to joyne fully with Erastus in denying not only Episcopacy and all other particular formes of Church government to be of divine institution, but in avowing that no government in the Church at all is to be imagined, but such as is a part of the civill power of the Magistrat. The Warner in the Chapter and in diverse other parts of his booke seemes to agree with

this judgment : and upon this ground if he had ingenuity he would offer his helping hand to untie the bonds of the Kings conscience, if heere it were straytened, by demonstrating from this his principle, that very safely without any offence to God and nothing doubting for conscience sake, his Majestie might lay aside Episcopacy and set up the Presbytery so fully as is required in all his dominions though not upon a divine right which the Presbyterians beleieve, yet upon Eraſtus royall right which the Warner here and elsewhere avouches.

The præ-
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were late-
ly bent for
Popery.

What the Warner puts heere again upon the Presbyterie, the usurpation of the temporall sword in what indirect relation so ever, its probation in the former chapter was found so weake and naughty, that the repetition of it is for no use : only wee marke that the Warner will have the Presbitery to be an absolute papacy, for no other purpose but to vent his desire of revenge against the Presbyterians, who gave in a challenge against the Prælates, especially the late Canterburians, among whom *Doctor Bramble* was one of some note, to which none of them have returned to this howre an answer ; that their principles unavoidably did bring backe the pope. For a Patriarch over all the westerne Churches, and among all the Patriarches of the whole Catholick Church a primacy in the *Roman*, flowes cleerly out of the fountaine of Episcopacy, according to the avowed doctrine of the English prælates : who yet are more liberall to the pope in granting him beside his spirituall super-inspection of the whole Catholick Church, all his temporall jurisdictions also in the patrimony of St. Peter, and all his other faire principalities within and without Italy. There is no ceremony in *Rome* that these men stick upon : for of all the superstitious and idolatrous ceremonies of *Rome*, their images and altars and adorations before them are incomparably the worst ; yet the

the Warners friends without any recantation we have heard of, avow them all; even an adoration of and to the altar it selfe. As for the doctrines of *Rome* what points are worse then these which that party have avowed in expresse termes, a corporall presence of Christs body upon the Altar the Tridentine justification, free-will, finall apostacy of the Saints: when no other thing can be answered to this our fore challenge, it is good to put us off with a Squib that the Presbyterie is as absolute papacy as ever was in *Rome*.

The Presbyterian position which the Warner heere offers not to dispute but to laugh at, that Christ as King of his Church according to his royall office and Scepter hes appointed the office-bearers and lawes of the house, is accorded to by the most and sharpest of our adversaries, whether English or Romish, as their owne tenet: howbeit such foolish consequences, that all acts of Synods must be Christs Lawes, &c. neither they nor wee doe acknowledge.

His declamations against the novelty of the Presbyterie in the ordinary stile of the Jesuites against Protestants, and of the pagan Philosophers against the Christians of old, who will regarde our plea for the Præsbyterie is, that it is scripturall; if so; it is auncient enough: if not; let it be abolished. But it were good, that heer also the Warner and his friends would be ingenuous, to speake out their minds of Episcopacy. Why have they all so long deceived the King, in assuring him that English Episcopacy was wel warranted both by Scripture and antiquity. Be it so (which yet is very false) that something of a Bishop distinct from a Presbyter had any footing in Scripture, yet can they be so impudent, as to affirme, that an English Bishop in his very flesh and blood, in his substantiall limbs was ever knowne in the World till the pope was become Antichrist? A Bishop by virtue of his office a Lord in Parliament, voycing in all acts of State, and

The Prelats professesse now a willingness to abolish at least three parts of the former Episcopacy.

exercising the place of a high Thesaurer, of a Chancelor, or what ever civill charge the favour of a Prince did put upon him; a Bishop with sole power of ordination and jurisdiction, without any Presbytery; a Bishop exercising no jurisdiction himselfe in any part of his dioces, but devolving the exercise of that power wholly upon his officials & Commissaries; a Bishop ordaining Presbyters himselfe alone, or with the fashionall assistance of any two Presbyters, who chaunce to be neare; a Bishop the only Pastor of the whole dioces, and yet not bound to feed any flock, either by word or Sacrament, or government, but having a free liberty to devolve all that service upon others, and himself to wayte at court so many yeares as he shall think fit. This is our English Bishop not only in practise but in law, and so was hee defended by the great disputants for praelacy in England.

The portion of Episcopacy, which yet is stuck to, cannot be kept up upon any principle either of honour or conscience.

But now let the Warner speake out, if any such treasure can more be defended or was ever knowne in scripture, or seen in any Christian Church for 800. yeares and above, after the death of Christ. I take it indeed, to be conscience, that forces now at last the best of our Court-divines to devest their Bishop of all civill employment in Parliament court or Kingdome, in denying his solitarines in ordination, in removing his officiall and Commissary courts, in taking away all his arches, Arch-Bishops, Arch-Deacons, deane and Chapter and all the, &c. in erecting Presbyteries for all ordinations and spirituall jurisdiction. It is good that conscience moves our adversaries at last to come this farre towards us: but why will they not yet come nearer, to acknowledge that by these their to lately recanted errours they did to long trouble the world; and that the little which yet they desire to keepe of a Bishop is nothing lesse then that English Bishop but a new creature of their own devising never known in England which his Majestie in no honnour is obliged

obliged to maintaine for any respect either to the lawes or customes of England, and least of all, for conscience?

While the Warner with such confidence avowes, that no text of Scripture can be alleadged against Episcopacy, which may not with more reason be applyed against the Presbytery; behold I offer him here some few, casting them in a couple of arguments, which according to his great promises, I wish, he would answer at his leasure.

The smallest portion of the most moderate Episcopacy is contrary to scripture.

First I doe reason from Ephesians 4. 11: all the officers that Christ has appointed in his Church for the Ministry of the word, are either Apostles, Evangelists, Prophets, Pastors or Doctors: but Bishops are none of these fyve: Ergo they are none of the officers appointed by Christ for the Ministry of the word. The Major is not wonte to be questioned: the minor thus I prove; Bishops are not Apostles, Evangelists, nor prophets: for its confessed, all these were extraordinary and temporary officers: but Bishops (say yow) are ordinary and perpetuall: our adversaries pitch upon the fourth, alleadging the Episcopall office to be pastorall; but I prove the Bishop no Pastor thus; no Pastor is superior to other Pastors in any spirituall power: but according to our adversary, a Bishop is superior to all the Pastors of his dioces in the power of ordination and jurisdiction. Ergo. The doubt heer is only of the Major, which I prove *Argumento à paribus*: no Apostle is superior to an Apostle, nor an Evangelist to an Evangelist, nor prophet to a prophet nor a Doctour to a Doctour in any spirituall power according to scripture. Ergo no Pastor to a Pastor. Againe I reason from 1. Tim. 4. 14. Math: 18. 15. 1. Cor. 5. 4. 12. 13, What taks the power of ordination and jurisdiction from Bishops, destroys Bishops: as the removall of the soule kills the man, and the denyall of the forme takes away the subject; so the power of ordination and jurisdiction the essentiall forme, whereby the

vid: Act. 18. 28. Cap: 10. pag: 106
maj: neg:

maj: neg:

min: neg:

Bishop is constitute and distinguished from the Presbyter and every other Church officer, being removed from him, he must perish: but the quoted places take away cleerly these powers from the Bishop: for the first puts the power of ordination in the Presbytery, and a Bishop is not a Presbytery; the second puts the power of jurisdiction in the Church; and the third in a company of men which meet together: but the Bishop is not the Church nor a company of men met together: for these be many, and he is but one persone.

The Præ-
lats una-
ble to an-
swer their
opposits.

When the Doctors learning hes satisfied us in these two, he shall receive more scripturall arguments against Episcopacy. But why doe wee expect answers from these men, when after so long time (for all their boasts of learning and their visible leasure) none of their party hes had the courage, to offer one word of answer to the Scriptures and Fathers, which in great plenty Mr. *Parker* and Mr. *Didoclave* of old, and of late that miracle of learning most noble *Somais*, and that Magazin of antiquity Mr. *Blondel* have printed against them?

What in the end of the Chapter the Warner addes of our trouble at King James his fiftie and five questions 1596, and of our yeelding the bucklers without any opposition till the late unhappy troubles; we answer that in this as every where else the Warner proclaines his great and certaine knowledge of our Ecclesiastick story: the troubles of the Scots divines at that time were very small, for the matter of these questions, all which they did answer so roundly, that ther was no more speach of them thereafter by the propounders: but the manner and time of these questions did indeed perplex good men, to see Eraastian and Prelaticall counsellors so farr to prevaile with our King, as to make him by captious questions carpe at these parts of Church-discipline, which by statutes of Parliament and acts of Assemblyes were fully established.

Our

Our Church at that time was far from yeelding to Episcopacy : great trouble indeed by some wicked States-men was then brought upon the persones of the most able and faithfull Ministers , but our land was so far from receiving of Bishops at that time , that the question was not so much as proposed to them for many yeares thereafter, it was in *Ann.* 1606 that the English Prælates did move the King by great violence to cast many of the best and most learned Preachers of Scotland out of their charges, and in *Ann.* 1610 , that a kind of Episcopacy was set up in the corrupt assembly of *Glasgow* ; under which the Church of Scotland did heavily groane till the yeare 1637 , when their burdens was so much increased by the English prælatieall Tax-masters , that all was shaken of together, and divine justice did so clofly follow at the heeles, that oppressing prælacy of England as to the great joy of the long oppressed Scotese , that evill root and all its branches was cast out of *Britaine* , where wee trust , no shadow of it shall ever againe be seene.

Prelacy
was ever
grievous
to Scot-
land.

C H A P. I X.

The Common-wealth is no monster, when God is made Sovereigne , and their commands of men are subordinated to the clear will of God.

HAVING cleered the vanity of these calumnious challenges, wherewith the Warner did animate the King and all Magistrates against the Presbyterians, let us try if his skill be any greater , to inflame the people against it. Hee would make the World beleieve that the Presbyterians are great transubstantiators of whole Common-wealths into beasts,

and Metamorphosers of whole Kingdomes of men ; into Serpents with two heads ; how great and monstrous a Serpent must the Presbytery be, when shee is the Mother of a Dragon with two heads. But it is good, that she has nothing to doe with the procreation of the Dragon with seven heads, the great Antichrist, the Pope of *Rome*: this honour must bee left to Episcopacy: the Presbytery must not pretend to any share in it.

There is
no Lord-
ship but a
meer ser-
vice and
ministry
in the
Pastors of
the
Church

The Warners ground for his pretty similitude is, that the Presbyterians make two Sovereignities in every Christian State, whose commands are contrary. Ans. All the evil lyeth in the contrariety of the commands: as for the double Sovereignty, ther is no shew of truth in it: for the Presbyterians cannot bee guilty of coordinating two Sovereignities in one State, though the Prælates may wel be guilty of that fault; since they with there Masters of *Rome* maintaine a true hierarchie, a Spirituall Lord-ship, a domination and principality in their Bishops above all the members of the Church, but the Presbyterians know no ἀρχη, no dominion, no Soveranity in Church officers, but a meer ministry under Christ. As for the contrariety of commands, its true: Christs Ministers must publish all the commands of their Soveraigne Lord, whereunto no command of any temporall Prince needs or ought to be contrary; but if it fall out to bee so, it is not the Presbytery; but the holy Scriptures, which command rather to obey God then man. Dare the Warner heere oppose the Presbyterians? dare he maintaine a subordination of the Church to the State in such a fashion, that the cleer commands of God published by the Church ought to give place to the contrary commands of the State? if the Warner must needs invert and contradict Christ ruling of this case, let him goe on to preach doctrine point blank to the Apostles, that it is better to obey men then God. It falls out

out as rarely in Scotland as any where in the world , that the Church and State run contrary wayes ; but if so it happen, the commune rules of humane direction towards right and wrong judgement must be followed : if a man find either the Church or the State or both command what he knowes to be wrong (for neither the one nor the other hath any infallibility) their is no doubt but either or both may be disobeyed, yet with this difference, that for disobedience to the Churches most just commands, a man can not fall under the smallest temporall inconvenient without the States good pleasure, but for his disobedience to the most unjust commands of the State he must suffer what ever punishment the law does inflict without any releefe from the Church.

Two instances are brought by the Warner, of the Church and States contrary commands : the first the King commanded Edinburgh to feast the frensh Ambassadors, but the Church commanded Edinburgh to fast that day when the King desired them to feast. Ans. Heer were no so contrary commands, but both were obeyed, the people did kepe the humiliation, and some of the Magistrats that same day did give the banquet to the frensh Ambassadors as the King commanded ; that for this any Church censure was intended against them it is a malicious calumny, according to the author of this fable his owne confession, as at length may be seen in the unloading of Issachars burden.

As for his second instance, the difference of the Church and State about the late ingagement we have spoken to it in the former chapter at length : the furthest the Church went was by humble petitions and remonstrances to set before the Parliament the great danger, which that ingagement (as it was stated and managed) did portent to religion, the Kings Person & whole Kingdom, when contrary to their whole some advices the ingagement went on, they medled not to oppose

The Warner is full of calumnious untruths.

the act of State further then to declare their judgement of its unlawfulness, according to the duty of faithfull watchmen *Ezek. 33.* It is very false that the Church has chased any man out of the country, or excommunicated any for following that engagement, or have put any man to sackcloth for it, unto his day. Neither did ever any man call the freedome of the late Parliament in question, how unsatisfied soever many were with its proceedings.

When the Warner heapes up so many untruths in a few lines, in things done but yesterday before the eyes of thousands, we shall not wonder of his venturing to lye confidently in things past long before any now living were borne: but there are a generation of men who are bold to speake what makes for their end upon the hope that few will be at the pains, to bring back what hes flowne from their teeth to the touchstone of any solide tryall.

C H A P. X.

The Nature of the Presbytrie is very concordant with Parliaments.

IN the tenth chapter the Warner undertakes to shew the antipathy of Presbyteries to Parliaments; albeit there bee no greater harmony possible betwixt any two bodies, then betwixt a generall assembly and Parliament, a Presbyterie and an inferior civill court, if either the constitution or end or dayly practise of these judicatories be looked upon: but the prælaticall learning is of so high a flight, that it dare undertake to prove any conclusion: yet these men are not the first, that have offered to force men to beleeve upon unanswerable

fewerable arguments though contrary to common sense and
and reason that snow is black and the fire cold and the light
dark.

For the prooffe of his conclusion he brings backe yet a-
gaine the late engagement: how often shall this insipide col-
wort be set upon our table? Will the Warner never be filled
with this unsavory dish? The first crime that here the War-
ner marks in our Church against the late Parliament in the
matter of the ingagement is, their paper of the eight desires:
upon this he unpoureth out all his good pleasure, not willing
to know that all these desires were drawne from the Church
by the Parliaments owne messages, and that well neare all
these desires were counted by the Parliament it self to be
very just and necessary: Especially these two which the wise
Warner pitches upon as most absurd for the first a security
to religion from the King upon oath under his hand and
seale: where the question among us was not for the thing it
self, but only about the time, the order and some part of
the matter of that security. And for the second, the quali-
fication of the persons to be imployed, that all should be
such who had given no just cause of Jealousy; no man did
question, but all who were to have the managing of that
warre should be free of all just causes of Jealousy, which
could be made appeare not to halfe a dosen of Ministers, but
to any competent judicatory according to the lawes of the
Kingdome. The Warner has not been carefull to informe
himselfe, where the knot of the difference lay, and so gives
out his owne groundlesse conjectures for true Histori-
call narrations, which he might easily have helped by a more
attentive reading of our publick declarations.

The second fault he finds with our Church is, that they
proclaime in print their dissatisfaction with that ingagement
as favourable to the malignant party, &c. *Auf.* The

The eight
desires of
the Church
about the
ingage-
ment were
just and
necessary.

It is one
of the li-
berties of
the Church
of Scot-
land to
publish
declarati-
ons.

Warner knows not that it is one of the liberties of the Church of Scotland established by law and long custome to keep the people by publick declarations in their duty to God, when men are like to draw them away to sin according to that of *Esay*. 8. v. 12. 13. What in great humility piety and wisdom was spoken to the world in the declaration of the Church concerning that undertaking, was visible enough for the time to any who were not peremptor to follow their owne wayes: and the lamentable event since has opened the eyes of many, who before would not see, to acknowledge their former errors: but if God should speake never so loud from Heaven, the Warner and his party will stoppe their eares: for they are men of such gallant Spirits, as scorne to submit either to God or men, but in a Romane constancy they will be ever the same though their counsels & wayes be found never so palpably pernicious.

The leavy
was never
offered to
be stopp'd
by the
Church.

The third thing the Warner layes to the charge of our Church is, that they retarded the leavies. Ans. In this also the Warner shewes his ignorance or malice: for how fore soever the Levy (as then stated & mannaged) was against the hearts of the Church, yet their opposition to it, was so cold-rife and small, that no complaint needs bee made of any retardment from them. So soone as the commanders thought it expedient, there was an Army gotten up so numerous and strong, that with the ordinary blessing of God was abundantly able to have done all the professed service: but where the aversion of the hearts of the Church and the want of their prayers is superciliously contemned, what mervaile, that the strongest arme of flesh bee quickly broken in peeces?

The
Church
was not
the cause
of the ga-
thering at
Mauchlin
Moore.

The fourth charge is most calumnious, that the Church gathered the country together in armes at Mauchline moor to oppose the expedition. Ans. No Church man was the cause

cause of that meeting a number of yeomen being frightened from their houses, did flee away to that corner of the Land, that they might not be forced against their conscience to goe as souldiers to England : while their number did grow, and they did abide in a body for the security of their persons, upon a sudden a part of the Army came upon them : some Ministers being neare (by occasion of the communion at Mauchlin the day before) were good instruments with the people to goe away in peace. And when the matter was tryed to the bottom by the most Eagle-eyed of the Parliament, nothing could be found contrary to the Ministers protestation, that they were no wayes the cause of the peoples convening or fighting at Mauchlin.

The paralell that the Warner makes betwixt the generall assembly and Parliament is malicious in all its parts. For the first, though the one Court be civill, and the other Spirituall, yet the Presbyterians lay the authority of both upon a divine foundation, that for conscience sake the Courts civil must be obeyed in all their Lawfull commands, alsewell as the assemblies of the Church; God being the author of the politick order as well as the Ecclesiastick, and the revenger of the contempt of the one alsewell as of the other. But what doth the Warner meane, to mock at Ministers for carrying themselves as the Ambassadors of Christ, for judging according to the rule of Scripture, for caring for life eternall? is he become so shamefullie impious, as to perswade Ministers to give over the care of life eternall, to lay aside the holy Scripture, and deny their ambassage from Jesus Christ? behold what Spirit leads our prælats, while they jeere the World out of all Religion, and chase away Ministers from Christ, from Scripture, from eternall life.

Of the second part of the paralell, that people are more ready to obey their Ministers then their Magistrats what shall

The assembly is helpfull and not hurtfull to the Parliament.

be made? all the power which Ministers have with the people is builded on their love to God and religion: how much so ever it is, a good Statseman will not envy it: for he knowes that God and conscience constrain Ministers to imploy all the power they have with the people to the good of the Magistrat, as the deputy and servant of God for the peoples true good. The Warner heer understands best his owne meaning, while he scoffes at Ministers for their threatning of men with hells fire. Are our Prælates come to such open proclamations of their Atheisme, as to printe their desires to banish out of the hearts of people all feare not only of Church-censures, but even of hell it selfe? whither may not Satan drive at last the instruments of his Kingdome?

The third parte of the paralell consisteth of a number of unjust and false imputations before particularly refuted.

The appointment of committees is a right of every court as well Ecclesiastick as civil.

What he subjoines of the power of the generall Assembly to name Committees to sit in the intervalls of Assemblies, it is but a poore charge: is it not the dayly practise of the Parliaments of Scotland to nominate their Committees of State for the intervalls of Parliament? Is it not ane inhærent right to every Court to name some of their number to cognosce upon things within their owne spheare at what ever times the court it selfe finds expedient; how ever the judicatories of the Church by the lawes of the Kingdome being authorized to meet when themselves think fit both ordinarily and *pro re nata*, their power of appointing Committees for their owne affaires was never questioned: and truly these Committees in the times of our late troubles when many were lying in waite to disturbe both Church and State, have been forced to meet oftner then otherwise any of their members did desire: whose diversion from their particular charges (though for attendance on the publick) is joyned with so great fashery and expence, that with all their heart they could be

be glade to decline it, if feare of detriment to the Church made not these meetings very necessary.

C H A P. X I.

The Presbytery is no burden to any honest man.

THE bounds and compasse of the Warners rage against the Presbytery is very large; not being content to have incensed the King and Parliament against it, he comes downe to the body of the people, and will have them beleieve the speciall enimity of the Scots discipline against them, first because it inflicts Church censures upon every one for the smallest faults. Ans. The faults which the Warner mentions may well be ane occasion of a private advice in the eare, but that any of them did ever procure the smallest censure of the Church, it is a great untruth: no man who knowes us will complaine of our rigour, heer we wish we were able to refute upon as good reason the charge of our slaknes in the mouth of sectaries as we are that of our strictnes in the mouth of Erastianes. Wee would know of the Warner, what are these Sabbath recreations, which he saith are void of scandal, and consistent with the dutyes of the day; are they not the stage playes and the other honest pastimes, wherewith his friends were wonte to sanctify the Lords day, as no more a Sabbath then any other day in the yeare, and much lesse then diverse popish festivalls? An Aposteme in the lowest gutt will shew it selfe by the unfavory vapours, which now and then are eructat from it. That ever in Scotland there was one word of debate about starch and cuffs, is more then the Warner can prove.

There is
no rigour
at all in
the Pres-
bytery.

Crimes
till repen-
ted of
ought to
keep from
the holy
table.

The second oppression, whereby the Presbytery trods the people under foot is a rare cruelty; that persons, for grievous crimes whereof the Magistrate takes notice, are called to Ecclesiastick repentance. Will the Doctor in his fury against us, run out upon all his owne friends for no appearance of a fault? Will either the English or popish praelats admit murtherers, whoores or theeves to the holy table without any signes of repentance? Is not the greatest crime the ground of the greatest scandal? Shall small scandals be purged away by repentance, and the greatest be totally past by? The Doctor heer may know his owne meaning but others will confesse their ignorance of his minde.

Excom-
munica-
tion in
Scotland
is not in-
jurious to
any.

The third grievance he would have the people conceive against the Presbytery is, the rigour of their excommunication; in this also the Warner seemes to know little of the Scots way, let excommunication be so sever in Scotland as is possible, yet the hurt of it is but small: it is so rare an accident, men may live long in Scotland, and al their life never see that censure execute; I have lived in one of the greatest Cities of that land and for fourty seven yeares even from my birth to this day, that censure to my knowledge or hearing was never execute there in my dayes but twice; first upon ane obstinat and very profaine Papist; and nixt on some horrible scandalous praelats. Againe when any is excommunicated by the Church, we goe no further with them then Pauls commande: 2. *Thes.* 3. 14. only they who are nottyed to them by naturall bonds, abstaine from familiar and unnecessary conversation, to bring them by the sence of this shame to repentance for their sins.

Thirdly the civil inconvenientes which followe that censure come along from the State and the acts of Parliament, for which the Church ought not to be challenged; especially by praelats who wont to allow their officials to excommuni-

ca,

eat whole incorporations of people for a small debt of mony, and to presse the contemners of that frivolous and profane sentence, with all the civil inconvenientes they could. Fourthly what ever be the laws in Scotland against them who continues long in the contempt of Excommunication, (which are not inflicted but for great sins and after a long proceffe) yet certainly their execution is very farre from all cruelty, as they who know the proceedings of that land, will beare witness.

What he objects about fugitives; it is true, when a proces is begunne, a fugitive may have it concluded, and sent after him; but we count not that man a fugitive from discipline or contumacious as the Warner quarrels us, who upon just feare to hazard his life does not compear.

C H A P. X I I.

The Presbytery is hurtfull to no order of men.

P Rælativall malice is exorbitant beyond the bounds of all shew of moderation: was it not enough to have calumniat the Presbytery to Kings, Princes and Soveraignes, to Parliaments and all Courts of Justice, to people and all particular persons, but yet a new chapter must be made to shew in it the hurtfullnes of Presbytery to all orders of men: wee must have patience to stand a little in the unfavoury aire of this vomite also.

Unto the nobility and gentry the Presbitery must be hurtfull, because it subjecteth them to the censures of a raw heady novice and a few ignorant artificers. Ans. Its good that our prælats are now turned pleaders against the oppression of

The Warners outrage against the Presbytery.

The Prælats were constant oppressors of the Nobility and gentry.

of the Nobility and gentry : its not long since the prælati-
cal clergy were accustomed to set their foule feet on the necks
of the greatest peeres of the three Kingdomes with to high
a pride and pressure ; that to shake of their yock, no suffering,
no hazard has been refused by the best of the Nobility and
gentry of *Britaine* : but natures and principles are so easy to
be changed , that no man now needs feare any more oppres-
sion from the prælats, though they were set downe again
and wel warned in their repaired throns.

The way
of the Sco-
tes Pres-
bytery is
incompara-
bly bet-
ter then
that of the
English E-
piscopacy.

But to the challenge we answer , that the meanest Elder-
ship of a small Congregation in Scotland consists of the Pa-
stor , and a dozen (at least) of the most wise pious and lear-
ned that are to be found in the whole flock ; which yet the
Warner heer makes to be judges but of the common people
in matters of smallest moment. But for the classically Pres-
bytery, to which he referres the Ecclesiasticall causes of the
Nobility and gentry, and before whom indeed every Church
proceffe of any considerable weight or difficulty does come,
though it concerne the persons of the meanest of the people,
this Presbytery does consist ordinarily of fifeteen Ministers
(at least) and fifeteen of the most qualified noblemen, gent-
lemen and Burgesses , which the circuit of fifteen parishes
can affoord , these (I hope) may make up a judicatory of a
great deale more worth then any officiall court , which con-
sists but of one judge , a petty mercenary lawyer , to whose
care alone the whole Ecclesiastick jurisdiction over all the
Nobility and gentry of diverse shyres is committed , and
that without appeale as the Warner has told us , except it be
to a Court of delegats ; a miserable releefe that all the Nobili-
ty , gentry and Commons of a Kingdome , who are op-
pressed by Episcopall officials, have no other remedie but to
goe attende a Committee of two or three civilians at London
deputed for the discussing of such appeales.

The

The Presbyterian course is much more ready, solide and equitable: if any grievance arise from the sentence of a Presbytery, a Synode twice a yeare doth sit in the bounds, and attends for a week, or if need be, longer, to determine all appeales, and redresse all grievances: now the Synode does consist of all the Ministers within the bounds, which ordinarily are of diverse whole shires as that of *Glasgow*, of the upper and neather ward of *Clidsedaile*, *Berranfrow*, *Lennox*, *Kyle*, *Carrick* and *Cunninghame*; also beside Ministers, the constant members who have decisive voice in Synodes, are the chiefe Noblemen, Gentlemen and Burgeses of all these shires, among whom their be such parts for judgment as are not to be found nor expected in any inferiour civil Court of the Kingdom, yet if it fall out so, that any party be grieved with the sentence of a Synode, there is then a farther and finall appeale in a Generall assembly, which consists of as many Burgeses and more Gentlemen from every shire of the Kingdome then come to any Parliament: beside the prime Nobility and choicest Ministry of the land; having the Kings Majestie in persone, or in his absence, his high Commissioner to be their præfident. This meeting yeerly (or oftner, if need be) sits ordinarily a month; and if they think fit, longer: the number, the wisdom, the eminency of the members of this Court is so great, that beside the injustice, it were a very needlesse labour to appeal from it to the Parliament, for (as we have said) the King or his high Commissioner, sits in both meetings albeit in a differēt capacity: the number and qualification of knights and Burgeses is ever large as great in the assembly as in the Parliament: only the difference is, that in the Parliament all the Nobility in the Kingdom sit without any election and by virtue of their birth, but in the Assembly only who for age, wisdom and piety are chosen by the Presbyteries as fittest to judge in Ecclesiastick affairs:

fairs but to make up this oddes of the absence of some Noblemen, the Assembly is alwayes adorned with above an hundred of the choicest Pastors of the whole land, none whereof may sit in Parliament: nothing that can conciliate authority to a Court, or can be found in the Nation, is wanting to the generall assembly; how basely so ever our prælats are pleased to trample upon it.

All questions about patronages in Scotland are now ended.

The second alledged hurt which the Nobility have from the Presbytery, is the losse of their patronages by congregations electing their Pastors. Ans. Howsoever the judgment of our Church about patronages is no other then that of the Reformed divines abroad, yet have our Presbyteries alwayes with patience endured patrons to present unto vacant Churches, till the Parliament now at last hath taken away that grievance.

The possessors of Church lands were ever feared for Bishops, but never for the Presbytery.

The Nobilities last hurt by the Presbytry is their losse of all their impropriations and Abey-lands. Ans. How Synophantick an accusation is this? for who knowes not, how farre the whole generation of the prælaticke faction doe exceed the highest of the Presbyterians in zeale against that which they call Sacriledge? never any of the Presbyterians did attempt either by violence, or a course of Law, to put out any of the Nobility or gentry from their possessions of the Church-lands, but very lately the threats and vigorous activity of the prælats, and their followers were so vehement in this kinde, that all the Nobility and gentry who had any interest, were wackned (to purpose) to take heed of their rights. In the last Parliament of Scotland when the power of the Church was as great as they expect to see it againe, though they obtained the abolition of patronages, yet were the possessors of the Church-lands and tythes so little harmed that their rights therto were more cleerly and strongly confirmed, then by any præceding Parliament.

The

The fourth hurt is that every ordinary Presbyter wil make himselfe a Noblemans fellow. Anf. No where in the World does gracious Ministers (though meane borne men) receive more respect from the Nobility then in Scotland: neither any where does the Nobility and gentry receive more duely their honour then from the Ministers there. That insolent speach fathered on Mr. *Robert Bruce* is demonstrat to be a fabulous calumny in the historicall vindication.

However the Warner may know that in all Europe where Bishops have place, it hes ever, (at least these 800 yeares) been their nature to trample under foot the highest of the Nobility. As the Pope must be above the Emperour, so a little Cardinal *Bellarmin* can tell to King *James*, that hee may well be counted a companion of any Ilander King: were the Bishops in Scotland ever content, till they got in Parliament the right hand and the nearest seates to the throne, and the doore of the greatest Earles, Marqueesses and duks? was it not Episcopacy, that did advance poore and capricious pedants to strive for the whyte staves & great Seales of both Kingdomes, with the prime Nobility; and often overcome them in that strife? In Scotland I know, and the Warner will assure for England and Ireland, that the basest borne of his brethren hes ruffled it in the secreet counsell, in the royall Exchequer, in the highest courts of justice, with the greatest Lords of the Land: its not so long, that yet it can be forgotten, since a Bishop of *Galloway* had the modesty to give unto a Marquise of *Argile*, tanta mont to a broad ly in his face at the counsell table. The Warner shall doe well to reckon no more with Presbyters for braving of Noblemen.

The nixt hee will have to bee wronged by the Presbytery are the orthodoxe clergy. Anf. All the Presbyterians to him (it seemes) are heterodoxe; Episcopacy is so necessary

The præ-
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of Episco-
pacy.

R

a truth

a truth that who denies it, must be stamped as for a grievous error with the character of heterodox. The following words cleere this to be his mind, *they losse* (saith hee) *the comfortable assurance of undoubted succession by Episcopall ordination*: what sence can be made of these words, but that all Ministers who are not ordained by Bishops, must lie under the comfortlesse uncertainty of any lawfull succession in their ministeriall charge, for want of this succession through the lineall descent of Bishops from the Apostles; at least for want of ordination by the hands of Bishops, as if unto them only the power of mission and ordination to the Ministry were committed by Christ: because of this defect the Presbyterian Ministers must not only want the comfort of an assured and undoubted calling to the Ministry, but may very well know and be assured that their calling and Ministry is null. The words immediatly following are scraped out after their printing: for what cause the author left knoweth: but the purpose in hand makes it probable, that the deleted words did expresse more of his mind, then it was safe in this time and place to speake out: it was the late doctrine of *Doctor Brambles* prime friends, that the want of Episcopall ordination did not only annull the calling of all the Ministers of *France, Holland, Zwit-zerland, and Germany*, but also did hinder all these societies to be true Churches: for that popular Sophisme of the Jesuits our prælats did greedily swallow; where are no true Sacraments, there is no true Church; and where is no true Ministry, there are no true Sacraments; and where no true ordination, there is no true ministry; and where no Bishops, there is no true ordination: and so in no reformed country but in England and Ireland where were true Bishops, is any true Church. When Episcopacy comes to this height of elevation, that the want of it must annull the Ministry, yea null the Church and
all

all the Reformed at one strock, is it any mervail, that all of them doe concur together for their own preservation, to abolish this insolent abaddon and destroyer? and notwithstanding all its ruine have yet no disconfort at all, nor any the least doubt of their most lawfull ordination by the hands of the Presbytry.

After all this was written, as heer it stands, another copie of the Warners book was brought to my hand wherein *I found the deleted line stand printed in these distinct tearmes, and put it to a dangerous question whither it be within the payle of the Church*, the deciphering of these words puts it beyond all peradventure that what I did conjecture of the Warner and his Brethrens minde, of the state of all the reformed Churches, was no mis-take, but that they doe truely judge the want of Episcopall ordination to exclude all the Ministers of other Reformed Churches, and their flocks also from the lines of the true Church. This indeed is a most dangerous question: for it stricks at the root of all. If the Warner out of remorse of conscience had blotted out of his book that error, the repentance had been commendable: But he hes left so much yet behind unscraped out, as does shew his minde to continue what it was, so that feare alone to provoke the reformed heere at this unseasonable time, seemes to have been the cause of deleting these too cleare expressions of the prælati call tenet against the very being and subsistence of all the Protestant Churches, which want Episcopacy, when these mē doe still stand upon the extreame pinnacle of impudency and arrogance, denying the Reformed to be true Churches, and without scuple averring Rome as shee stands this day, under the counsel of Trent, to be a Church most true, wherein there is an easy way of salvation, from which all separation is needlesse, and with which a re-union were much to be desired? That gracious faction this day

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is willing enough to perswade, or at least to rest content without any opposition that the King should of himselfe without and before a Parliament, (though contrary to many standing Lawes) grant under his hand and seale a full liberty of Religion to the bloody Irish, and to put in their hands, both armes, Castles and prime Places of trust in the State; that the King should give assurance of his endeavour, to get all these ratified in the next Parliament of England, these men can heare with all moderation and patience: but behold their furious impatience, their whole art and industry is wakned, when they heare of any appearance of the Kings inclination towards covenanting Protestants: night and day they beate in his Majesties head, that all the mischieves of the world does lurke in that miserable covenant, that death and any misfortune, that the ruine of all the Kingdomes ought much rather to bee imbraced by his Majestie, then that prodigious Monster, that very hell of the Covenant, because forsooth it doth oblige in plane tearmes the taker to endeavour (in his station) the abolition of their great Goddesse, praelacy.

The generality of the Episcopall clergy have ever been covered with ignorance, beggary, and contempt.

The next hurt of Ministers from the Presbytry, is, that by it they are brought to ignorance, contempt and beggary. Ans. Whither Episcopacy or Presbytry is the fittest instrument to avert these evils, let reason or experience teach men to judge. The Presbyteriall discipline doth oblige to a great deale of severer tryalls in all sort of learning requisite in a divine before ordination then doth the Episcopall: let either the rule or practise of Presbyterian and Episcopall ordination be compared or the weekly Exercises and monthly disputations in Latine upon the controverted heads be looked upon which the Presbytry exacts of every Minister after his ordination all the dayes of his life: for experience let the *French, Dutch* and *Scots* divines who have been or yet are, be

be compared with the ordinary generation of the English Clergie, and it will be found, that the prælats have not great reason so superciliously to look downe with contempt upon their Brethrens learning. I hope, *Cartwright, Whitaker, Perkins, Reynolds, Parker, Ames*, and other Presbyterian English were inferior in learning to none of their opposits: some of the English Bishops has not wanted good store of learning, but the most of them (I beleeve) wil be content to leave of boasting in this subject, what does the Warner speake to us of ignorance, contempt and Beggery? does not all the world know, that albeit some few, scarce one of twenty, did brook good benefices, yea plurality of them whereby to live in splendor at Court, or where they list in their non-residency, neverthelesse it hath been much complained, that the greatest parte of the priests, who had the cure of soules thorow all the Kingdome of England, were incomparably the most ignorant, beggerly and contemptible clergy, that ever have been seen in any of the reformed Churches? neither did we ever heare of any great study in the Prælats to remeéd these evils, albeit some of them be provident enough for their owne families. *Doctor Bramble* knowes who had the skill before they had sitten seven yeare in their charge to purchase above fifeteen hundred pounds a yeare for themselves and their heirs what soever.

The third evil which the Ptesbytery brings upon Ministers is that it makes them prat and pray nonlence everlastingly. Ans. It is indeed a great heartbrake unto ignorant, lazy and unconsciencious Ministers to be put to the paines of preaching and prayer, when a read service was wont to be all their exercise: but we thought that all indifferently ingenuous men had long agoe been put from such impudence. It was the late labour of the prælats by all their skill to disgrace preaching and praying without booke, to

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lats continue to hate preaching and prayer but to idolize a popish service.

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cry up the Liturgy as the only service of God, and to idolize it as a most heavenly and divine peece of write, which yet is nought but a transcript of the superstitious breviary and idolatrous missall of Rome. The Warner would doe well to consider and answer after seven yeares advisement Mr. *Bailie* his pararell of the service with the missall and Breviarie, before hee presente the world with new paralels of the English liturgy, with the directories of the Reformed Churches. Is it so indeed, that all preaching and praying without book is but a prating of non-sence everlastingly, why then continues the King and many well minded men to be deceived by our Doctors, while they affirme that they are as much for preaching in their practise and opinion as the Presbyterians, and for prayer without book also, before and after sermon, and in many other occasions? it seemes these affirmations are nothing but grosse dissimulation in this time of their lownesse and affliction, to decline the envy of people against them for their profane contempt of divine ordinances; for wee may see heere their tenet to remaine what it was, and themselves ready enough, when their season shall be fitter, to ring it out loud in the eares of the World, that for divine service people needs no more but the reading of the liturgy, that sermons on week dayes and Sundayes afternoon must all be laid aside, that on the Sabbath before noone Sermon is needlesse, and from the mouths of the most Preachers very noxious; that when some learned Schollars are pleased on some festivall dayes to have an oration, it would be short and according to the Court paterne, without all Spirit and life for edification; but by all meanes it must bee provided, that no word of prayer either before or after be spoken, except only a bidding to pray, for many things even for the welfare of the soules departed; and all this alone in the words of the Lords prayer. If any shall dare to expresse the desires

Vide la-
denium.
cap. 7.

desires of his heart to God in privat or publick in any words of his own framing hee is a grosse Puritan, who is bold to offer to God his own nonsense rather then the auncient; and well advised prayers of the holy Church.

The Warner is heer also mistaken in his beleefe, that ever the Church of Scotland had any Liturgy, they had and have still some formes for helpe and direction, but no ty ever in any of them by law or practise: they doe not condemne the use of set formes for rules, yea nor for use in beginners, who are thereby endeavouring to attaine a readinesse to pray in their family out of their owne heart in the words which Gods spirit dytes to them; but for Ministers to suppress their most comfortable and usefull gift of prayer by tying their mouth unto such formes which themselves or others have composed we count it a wrong to the giver, and to him who has received the gift, and to the gift, and to the Church for whose use that was bestowed.

In the next place the Warner makes the Presbytry injurious to parents, by marying their children contrary to their consent, and forcing them to give to the disobedient as large a portion as to any other of their obedient children, and that it is no mervail the Scots should doe these things who have stripped the King the father of their country of his just rights.

Episcopall warrants for clandestin marriages, robbing Parents of their children.

Ans. By the Warners rule all the actions of a nation where a Presbytry lodges must be charged on the back of the Presbytry. II. The Parliament of Scotland denyes, that they have stripped the King of his just rights; while he was stirred up and keepped on by the praelaticall faction to courses destructive to himselfe and all his people; after the shedding of much blood, before the exercise of all parts of his royall government, they only required for all satisfaction and security to religion and liberties, the grant of some few most equitable demands. The unhappy Prælates from the begin-

ning of our troubles to this day finding our great demande to runne upon the abolition of their office, did ever presse his Majestie to deny us that satisfaction, and rather then Bishops should be laid aside they have concluded that the King himselfe, and all his family and all his three Kingdomes shall perish: yet with all patience the Scottes continue to supplicat and to offer not only their Kingdome, but their lives and estats and all they have for his Majesties service upon the grant of their few and easy demands; but no misery either of King or people can overcome the desperat obstinacy of Prælati call hearts.

As for parents consent to the mariage of their children, how tenderly it is provided for in Scotland it may be seen at length in the very place cited. It was the Bishops, who by their warrants for clandestine mariages, and dispensations with mariages without warrant have spoiled many parents of their deare children: with such abominations the Presbytery was never acquainted; all that is alleadged out of that place of our discipline is, when a cruel parent or tutor abuses their authority over their children, and against all reason for their owne evill ends perversely will crosse their children in their lawfull and every way honest desires of mariage; that in that case the Magistrats and Ministers may be intreated by the grieved childe to deale with the unjust parent or tutor, that by their mediation reason may be done. I beleeeve this advice is so full of equity, that no Church nor State in the world will complaine of it: but how ever it be, this case is so rare in Scotland that I professe, I never in my life did know, nor did heare of any child before my dayes, who did assay by the authoritative sentence of a Magistrate or Minister to force their parents consent to their marriage. As for the Warners addition of the Ministers compelling parents to give portions to their children, that the Church of Scotland haths
any

any such canon or practise its an impudent lie, but in the place alledged is a passage against the sparing of the life of adulterers, contrary to the Law of God : and for the excommunication of Adulterers , when by the negligence of the Magistrat their life is spared , this possibly may be the thorne in the side of some which makes them bite and spurne with the heele so furiously against the Authors and lovers of so severe a discipline.

The Presbyteries nixt injury is done to the Lawyers, Synodes & other Ecclesiastick Courts revoke their Sentences. Ans. No such matter ever was attempted in Scotland; frequent prohibitions have been obtained by curtsan Bishops, against the highest civil judicatories in England , but that ever a Presbitry or Synode in Scotland did so much as assay to impede or repeale the proceedings of any the meanest civil court, I did never heare it so much as alleaged by our adversaries.

The nixt injury is against all Masters, and Mistresses of families, whom the Presbytery will have to be personally examined in their knowledge once a yeare, and to be excommunicat, if grossly and wilfully ignorant. Ans. If it bee a crime for a Minister to call together parcels of his congregation to be instructed in the grounds of Religion, that servants and children and (where ignorance is suspected,) others also may be tryed in their knowledge of the Catechisme; or if it bee a crime that in family-visitations oftener then once a yeare the conversation of every member of the Church may be looked upon; we confesse the Ministers of Scotland were guilty thereof, and so farre as we know the generality of the Episcopall faction may purge themselves by oath of any such imputation : for they had somewhat else to doe, then to be at the pains of instructing or trying the Spirituall State of every sheep in their flocks: we confesse likewise, that it is

Serious catechising is no Episcopall crime.

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both

both our order and practise to keep off from the holy table, whom wee find grossly and wilfully ignorant : but that ever any for simple ignorance was excommunicat in Scotland, none who knowes us will affirme it.

Church
sessions
are not
high com-
missiones.

The last whom he will have to be wronged by the Presbytery are the common people, who must groane under a high commission in every parish, where ignorant governors rule all without Law, meddling even in domesticall jarres betwixt man and wife, Master and Servant. Ans. This is but a gybe of revenge for the overthrow of their Tyrannous high Commission-Court, where they were wont to play the Rex at their pleasure above the highest subjects of the three Kingdoms, and would never give over that their insolent domeneering court, till the King and Parliaments of both Kingdomes did agree to throw it down about their eares. The thing he jeares at, is the congregationall Eldership, a judicatory which all the Reformed doe enjoy to their great comfort as much as Scotland. They are farre from all arbitrary judications; their Lawes are the holy Scripture and acts of superior Church-judicatories, which rule so clearly the cases of their cognisance, that rarely any difficulty remains therein : or if it doe, immediatly by reference or appeal it is transmitted to the Classes or Synode. The judges in the lowest Eldership (as wee have said before) are a dozen at least, of the most able and pious who can bee had in a whole congregation to joine with the Pastors one or more as they fall to be : but the Episcopall way is to have no discipline at all in any congregation : only where there is hope of a fyne, the Bishops officiall will summon before his owne learned and conscientious wisedome, who ever within the whole dioces have fallen into such a fault as hee pleaseth to take notice of : as for domestick infirmities, Presbyterians are most tender to medle therein ; they come never before
any

any judicatory, but both where the fault is great, and the scandal thereof flagrant, and broken out beyond the wals of the family.

These are the great injuries and hurts which the Church discipline has procured to all orders of men in the whole reformed world, when Episcopacy has been such an innocent lambe, or rather so holy an angel upon earth, that no harme at all has ever come by it to any mortall creature: a misbelieving Jew will nothing misdoubt this so evident a truth.

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CHAP. ULT.

The Warners exceptions against the covenant are full of confidence but exceeding frivolous.

THough in the former Chapters the Warner has shewed out more venome and gall then the bagge of any one mans stomach could have been supposed capable of, yet as if he were but beginning to vomite, in this last Chapter of the covenant a new flood of blacker poyson rusheth out of his pen. His undertaking is great, to demonstrat cleerly that the covenant is meerly void wicked and impious. His first clear demonstration is, that it was devised by strangers, imposed by subjects, who wanted requisite power, and was extorted by just feare of unjust suffering, so that many that took it with their lips, never consented with their hearts. Ans. This cleer demonstration is but a poor and evill argument: the Major, if it were put in forme, would hardly be granted, but I stand on the minor as weake and false for the covenant was not devised by strangers, the Commissioners of the Parliament of England together with the Commissioners of the Parliament and generall assembly of Scotland

The Covenant was not dishonourable to union.

were the first and only framers thereof; but they who gave the life and being to it in England were the Lords and Commons assembled in Parliament at West-Minster by the Kings call, and at that time acknowledged by his Majestie without any question about the lawfullnes of their constitution and authority: these men and that Court were not I hope great strangers in England. The covenant was not imposed upon the King: but the Parliaments of both Kingdomes made it their earnest desire unto his Majestie, that he would be pleased to joyne with them in that Covenant, which they did judge to be a maine peece of their security for their Religion and liberties in all the three Kingdomes. As for their imposing of it upon the subjects of England, an ordinance of Parliament (though the King consent not) by the uncontroverted lawes of England, is a sufficient authority to crave obedience of all the subjects of England, during the continuance of that Parliament.

The last part of the demonstration is dishonorable indeed to the English Nation if it were true, it was no dishonour to England to joyne with their brethren of Scotland in a Covenant for mantainance of their Religion and Liberties: but for many of the English to sweare a covenant with their lippes, from which their heart did dissent and upon this difference of heart and mouth to plead the nullity of the oath, and to advance this plea so high as to a cleer demonstration, this is such a dishonour and dishonesty, that a greater cannot fall upon a man of reputed integrity, Especially when the ground of the lie and perjury is an evident falshood: for the covenant was not extorted from any flesh in England by feare of any unjust suffering; so far was it from this, that to this day it could never be obtained from the Parliament of England, to enioyne that covenant upon any by the penulty of a two pence.

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The Warners second demonstration is no better then the first, the ground of it is, that all oathes are void which have deceit and error of the substantiall conditions incident to them. This ground had need to be much better cautioned, then heere it is, before it can stand for a major of a clear demonstration: but how is the minor proved? behold how much short the Warners proofes are of his great boastings. His first argument is grounded upon an evident falshood, that in the Covenant we sweare the lately devised discipline to be Christs institution. Ans. There is no such word nor any such matter in all the Covenant: was the Warners hated so great against that peece of write, that being to make cleare demonstrations against it, hee would not so much as cast his eye upon that which he was to oppugne, Covenanters sweare to endeavour the reformation of England, according to the word of God and the best reformed Churches, but not a word of the Scotess Presbytery, nor of any thing in any Church even the best reformed, unlesse it be found according to the paterne of Gods holy word.

The second ground of his demonstration is also an evident error, that the covenant in hand is one and the same with that of King *James*. Ans. Such a fancy came never in the head of any man, I know; much lesse was it ever written or spoken by any: that the Covenant of King *James* in Scotland 1580, should bee one and the same with the Covenant of all the three Kingdomes 1643, whatsoever identities may appeare in the matter and similitude, in the ends of both; but the grossest errors are solide enough grounds for prælaticall clear demonstrations. Yet heere the Warner understands not how hee is cutting his own vines; his friends in Scotland will give him small thanks for attributing unto the nationall Covenant of Scotland, (that Covenant of King *James*) these three properties, that it

Covenanters were not deceived, but understood what they sweare.

The Warner unwittingly comends the Covenant.

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was issued out by the Kings authority, that it was for the maintenance of the Lawes of the realme, and for the maintenance of the established Religion : tyme brings adversaries to confesse of their own accord long denyed truthes . But the Characters, which the Warner inprints upon the solemne league and Covenant of the three Kingdomes, wee must bee pardoned to controvert, till he have taken some leasure to ^{prove} ~~trie~~ his wilde assertions. First that the league is against the authority of the King, secondly that it is against the Law; and thirdly that it is for the overthrow of Religion. The man cannot think, that any should beleieve his dictats of this kind without prooffe, since the expresse words of that league do flatly contradict him in all these three positions.

His gentle memento, that Scotland, when they sued for aid from the crowne of England, had not the English discipline obtruded upon their Church, might heer have been spared : was not the English discipline and liturgy obtruded upon us by the prælats of England with all craft and force ? did we ever obtrude our disciplin upon the English ? but when they of their owne free and long deliberate choice had abolished Bishops and promised to set up Presbytery, so far as they had found it agreeable to the word of Cod, were wee not in all reason obliged to encourage and assist them in so pious a work ?

The King
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In the nixt words the Warner for all his great boasts finding the weaknes of all the former grounds of his seconde demonstration, he offers three new ones : which doubtles will doe the deid : for he avowes positively that his following grounds are demonstrative, yet whosoever shalbe pleased to grip them with never so soft an hand shall find them all to be but vanity and wind. The first, after a number of prosyllogismes rests upon these two foundations, first that the right of the *militia* resides in the King alone : secondly that

ly that by the covenant the *militia* is taken out of the Kings hands; and that every covenanter by his covenant disposes of himselfe and of his armes, against the right which the King hath into him. Ans. The Warner will have much adoe to prove this second so, that it may be a ground of a clear demonstration: but for the first that the power of the *militia* of England doth reside in the King alone, that the two houses of Parliament have nothing at all to doe with it, and that their taking of armes for the defence of the liberties of England or any other imaginable cause against any party countenanced by the Kings presence against his lawes must be altogether unlawfull; if his demonstration be no clearer, then the ground where upon he builds it, I am sure, it will not be visible to any of his opposits: who are not like to be convinced of open rebellion by his naked assertion, upon which alone he layes this his mighty ground. Beleeve it, he had need to assay its releefe with some colour of an argument; for none of his owne friends will now take it of his hand for an indemonstrable principle, since the King for a long time was willing to acknowledge the Parliaments jointe interest in the *militia*, yea to put the whole *militia* in their hands alone for a good number of yeares to come: so farre was his Majestie from the thoughts, that the Parliaments meddling with a parte of the militia, in the time of evident dangers, should be so certainly and clearly the crime of rebellion.

The Warners second demonstrative ground wee admit without question in the major, that where the matter is evidently unlawfull, the oath is not binding; but the application of this in the minor is very false. All that hee brings to make it appeare to be true, is that the King is the supream Legislator, that it is unlawfull for the subjects of England to change any thing established by Law, especially to the

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lawes in
England
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the King.

The King
did really
consent to
the aboli-
tion of
Bishops.

prejudice of the Prælates without their own consent, they being a third order of the Kingdom; otherwise it would be a harder measure then the Friars and Abbots received from *Henry* the eight. Ans. May the Warner be pleased to consider how farre his dictats heere are from all reason, much more from evident demonstrations. That the burden of Bishops and ceremonies was become so heavy to all the three Kingdomes, that there was reason to endeavour their laying aside, he does not offer to dispute; but all his complaint runnes against the manner of their removall: this (say I) was done in no other then the ordinary and high path-way, whereby all burdensome Lawes and customes use to be removed. Doth not the Houses of Parliament first begin with their ordinance before the Kings consent be sought to a Law? is not an ordinance of the Lords and Commons a good warrant to change a former Law during the sitting of the Parliament? The Lawes and customes of England permit not the King by his dissent to stoppe that change. I grant for the turning an ordinance to a standing Law, the Kings consent is required, but with what qualifications and exceptions wee need not heere to debate, since his Majesties consent to the present case of abolishing Bishops was obtained well neere as farre as was desired; and what is yet lacking, wee are in a faire way to obtaine it: for the Kings Majestie long agoe did agree to the rooting out of Episcopacy in Scotland, he was willing also in England and Ireland to put them out of the Parliament, and all civil courts, and to divest them of all civil power, and to joyn with them Presbyteries for ordination and spirituall jurisdiction; yea to abolish them totally name and thing, not only for three yeares but ever till he and his Parliament should agree upon some settled order, for the Church. was not this *Tantamount* to a perpetuall abolition for all and every one in both houses having abjured Episcopacy

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The Præ-lats would flatter the King into a Tyranny.

II. That the King and Parliament both together cannot make a Law, to the præjudice of Bishops without their own consent, they being the third order of the Kingdome: for albeit it be sacriledge in the Lords and Commons, to clame any the smallest share of the legislative power, (this in them were to pyck the chiefeft jewel out of the Kings Crowne) yet this must be the due priviledge of the Bishops, they must

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be the third order of the Kingdome, yea the first and most high of the three, far above the other two temporall States of Lords and Commons; their share in the Legillative power must be so great, that neither King nor Parliament can passe any Law without their consent, so that according to their humble protestation, all the Lawes and acts, which have been made by King and Parliament, since they were expelled the house of Lords, are cleerly voide and null.

The Prelats grieve that Monks and Friars, the Pope and Cardinals were casten out of England by Henry the eight.

That the King and Parliament in divesting Bishops of their temporall honour and estats, in abolishing their places in the Church, doe sin more against conscience then did *Henry* the eight and his Parliament, when they put down the Abbots and the Fryers. Wee must beleieve that *Henry* the eight his abolishing the order of Monks was one of the acts of his greatest Tyranny and greed: wee must not doubt, but according to Law and reason, Abbots and priours ought to have kept still their vote in Parliament, that the Monasteries and Nunryes should have stood in their integrity, that the King and Parliament did wrong in casting them down, and that now they ought in conscience to be set up againe, yea that *Henry* the eight against all reason and conscience did renounce his due obedience to the Pope, the Patriarch of the West, the first Bishop of the universe, to whom the superinspection and governement of the whole Catholick Church in all reason doth belong. Though all this be heere glaunced at by the Warner, and elsewhere ~~be~~ *we* prove it to be the declared mind of his Brethren, yet we must be pardoned not to accept them as undeniable principles of cleare demonstrations.

The just supremacy of Kings is not prejudged by the Covenant.

The last ground of the Doctors demonstration is, that the covenant is an oath to set up the Presbyterian government in England ~~and~~ it is in Scotland and that this is contrary to the oath of Supremacy; for the oath of Supremacy makes the

the King the only supream head and governour of the Church of England, that is, the civil head to see that every man doe his duty in his calling; also it gives the King a supream power over all persons in all causes: but the Presbytery is a politicall papacie, acknowledging no governours but only the Presbyters: it gives the King power over all persons as subjects, but none at all in Ecclesiastick causes.

Ans. Is there in all this reasoning any thing found? First what article of the covenant beares the setting up of the Presbyterian government in England as it is in Scotland?

II. If the oath of supremacy import no more then what the Warners expresse words are here, that the King is a civil head, to see every man doe his duty in his calling, let him be assured that no Presbyterian in Scotland was ever contrary to that supremacy. III. That the Presbytery is a papacy, and that a politicall one, the Warner knowes it ought not to be graunted upon his bare word. IV. That in Scotland no other governours are acknowledged then Presbyters, himselfe contradicts in the very next words, where he tells that the Scots Presbytery ascribes to the King a power over all persons as subjects. V. That any Presbyterian in Scotland makes it sacriledge to give the King any power at all in any Ecclesiastick cause; it is a senselesse untruth.

The Warners arguments are not more idle and weake, then his triumphing upon them is insolent: for he concludes from these wise and strong demonstrations, that the poor covenant is apparently deceitfull, unvalide, impious, rebellious, and what not? yea that all the learned divines in Europe wil conclude it so, & that all the covenanters themselves who have any ingenuity, must grant this much; and that no knowing English man can deny it, but his owne conscience will give him the ly. Ans. If the Warner with any serioufnesse hath weighed this part of his owne write, and

The Warners insolent vanity

if his mind goe along with his pen, I may without great presumption pronounce his judgment to be none of the most solide.

His following vapours being full of aire we let them vanish, only while he mentioneth our charging the King with intentions of changing the Religion and government, we answer, that we have been most willing alwayes to ascribe to the King good intentions but withall we have long avowed that the prælati call party have gone beyond intentions to manifest by printed declarations and publick actions their former designe to bring Tiranny upon the States, and popery upon the Churches of all the three Kingdomes: and that this very write of the Warners makes it evident, that this same minde yet remaines within them without the least shew of repentance. So long as the conscience of the court is mannaged by men of such principles, it is not possible to free the hearts of the most understanding, from a great deale of Jealousy and feare to have Religion and lawes still overturned by that factione.

The covenant is not for propagating of Religion by armes.

But the Warner commands us, to speake to his *Dilemma*, whither we think it lawfull or unlawfull for subjects to take armes against their prince meerly for Religion. We answer, that the reasons whereby he thinks to conclude against us, on both sides are very poor, if we shall say, it is unlawfull; then he makes us to condemne our selves, because our covenant testifies to the world, that we have taken up armes meerly to alter Religion, and that we beare no alleadgance to our King but in order to Religion, which in plaine termes is to our owne humours and conceits. Ans. There be many untruthes here in few words, first how much reality and truth the Warner and some of his fellowes beleeves to be in that thing which they call Religion, their owne heart knowes; but it can be no great charity in him to make the Religion

Religion of all covenanters to be nothing but their owne humours and conceits. Secondly it is not true that Covenanters beare no alleadgance to the King but only in order to religion. III. The Parliament of England denied that they took up armes against their King, though to defend themselves against the popish prælaticall and malignant faction, who were about to destroy them with armes. IV. They have declared, that their purpose was not at all, to alter Religion but to purge it from the corruptions of Bishops and ceremonies that to long had been noxious unto them. V. They have oft professed that their armes were taken for the defence of their just liberties, whereof the preservation and reformation of Religion was but one.

The other horne of his *Dilemma* is as blunt in pushing as the former. If we make it lawfull (saith he) to take up armes for Religion, we then justify the independents and Anabaptists; wee make way for any that will plant what ever they apprehend to be true Religion by force, and to cut the throat of all Magistrats, who are in a contrary opinion to them; that it is a ridiculous partiality for any to priviledge their own Religion as truth and Gospell. *Auf.* Whether will these men goe at last, the strength of this reason is black atheisme, that their is no realty of truth in any Religion, that no man may be permitted to take his Religion for any thing more but his owne apprehension, which without ridiculous folly he must not præferre to any other mans apprehension of a contrary Religion: this is much worse then the pagane Scepticisme, which turned all reality of truth into a meer apprehension of truth, wherein there was no certainty at all: this not only turnes the most certaine truths, even these divine ones of Religion, into meer uncertaine conceptions; but which is worse, it wil have the most orthodoxe beleever so to think, speake and act, as if the opinions of

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Independents, Anabaptists, Turks, Jews, Pagans or grosse Atheists were as good, true and solide as the beleefe of *Moyfes* or *Paul*, were of the truths revealed to them from heaven. Secondly we say that subjects defence of their Religion and liberties established by Law, against the violent usurpation of Papists, Prælates or Malignants, is not the planting of Religion by arms; much lesse is it the cutting of the throats of al Magistrats, who differ in any point of Religion. * III. In the judgement of the prælaticall party, the defensive armes of the Protestants in *France*, *Holland*, and *Germany*, must be als much condemned as the offensive armes of the Anabaptists in *Munster*, or of the sectaries this day in *England*. Can these men dreame that the World for their pleasure will so farre divest themselves of all Religion and reason, as to take from their hands so brutish and Atheisticall maximes.

a The Prælates condemn the defensive armes of the Dutch & Frensh Protestants.

b The Prælates decline the judgement of counsels.

c The Prælates overthrow the foundations of Protestant Religion.

d The Prælates are still peremptorie to destroy the King and all his Kingdoms if they may not be restored.

b He concluds with a wish of a generall counsell, at least of all protestant Churches for to condemn all broatchers of seditious principles. Ans. All true covenanters goe before him in that desire, being confident that he and his fellowes as they have declined al ready the most solemne assemblies of their owne countries, upon assurance of their condemnation; so their tergiversation would be als great, if they were to answer to an œcumenick Synod. c What (I pray) would the Warner say in a counsell of protestants for the practise of his party pointed at in his last words? I meane their purging the Pope of *Antichristianisme*, of purpose to make way for a reconciliation, yea for a returne to *Rome*, as this day it lyes under the wings of the Pope and Cardinals. d Also what could they answer in a Christian counsell unto this charge, which is the drift of this whole Book, that they are so farre from any remorse for all the blood and misery, which their wickednes (most) has brought on the former King and all his Kingdomes these eleven yeares, that rather then they had not

the Covenant and generall assembly in Scotland destroyed as an Idoll and Antichrist , they wil chuse yet still to imbroyle all in new calamities ? This King also and his whole Family , the remainder of the blood and Estats in all the three Kingdomes , must be hazarded for the sowing together of the torne mytres , and the reërecting of the fallen chayres of Prælates. If Bishops must lie still in their deserved ruines , they persevere in their peremptory resolution , to have their burials sprinkled with the ashes of the royall Family and all the three Kingdomes.

F I N I S.



E R R A T A.

Good Reader, the Authors absence from the Presse the whole time of the impression, and the Printers unacquaintance with the English language, has occasioned not onely many misspunctations and literall faults, but also diverse grosser Errata such as the following which thou art intreated to mend with thy Pen:

PAg. 4. lin. 23. for had read hath. pag. 9. lin. 8. for Provincio-
nall read Provinciall. p. 11. l. 30 for whereby r. where. p. 15.
l. 19. for pairt r. part. p. 20. l. 19, for can. r. doth. l. 30. for pote-
stant r. Protestant. pag. 22. l. 19. for these r. the. p. 23. l. ult. for
over r. or. for trusted r. trustee. p. 27. l. 4. for impatien, t r. impa-
tient. l. 18. dele, and. p. 28. in marg. for commissarie r. commis-
saries. l. 14. for and r. or. l. 29. for chardge r. charge. p. 31. l. 1.
for chardges r. charges. l. 25. for citation r. irritation. p. 32. l. 10.
for præcipies r. præcipices. p. 35. in tit. of chap. 7. for paritie r. part.
p. 36. l. 2. for scandals r. scandal. p. 37. l. 2. for benefiter. benefice.
p. 38. l. 10. for nation r. souldier. l. 11. for their souls r. his soule.
p. 48. c. 8. l. 4. dele Ans. p. 49. l. 18. for Warner r. Doctor. p. 51.
l. 13. for the r. his. p. 52. l. 16. for treasure r. Bishop. p. 55. in
tit. of chap. 9. for their r. the. p. 56. l. 31. for Christ r. Christ his.
l. 32. for point blank to r. point blanck. contrare to. p. 59. l. 1.
dele and. l. 1. for unpoureth r. vapoureth l. 17. for where r. heere.
p. 65. l. 5. for continues r. continue. l. 6. for are r. is. p. 66. l. 3.
for to r. so. l. 9. for warned. r. warmed. p. 67. l. 16. for in. r. to.
p. 68. l. 5. for or. r. which. l. 16. for last. r. next. p. 70. l. 18. for
lest. r. best. l. ult. for null the Church and r. the verie being of. p. 71.
l. 1. for Reformed r. Reformed Churches. p. 73. l. 23. for charge
r. chaire. p. 74. l. 6. for service r. service book. l. 28. dele, and. p.
75. l. 16. dele, and to the gift. p. 76. l. ult. for baths. r. bath. p. 78.
l. 24. for doszen r. dozen. p. 82. l. 5. for inprints. r. imprints.
p. 84. l. 9. for complanit r. complaint. p. 85. l. 7. for aside ever r.
aside for ever. l. 16. for sinshews r. sinews.